THE

CHRISTIAN ADVOCATE.

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES, ADDRESSED TO YOUTH.

LECTURE II.

(*Continued from p.* 245.)

We now proceed to another inquiry. The answer in the Catechism on which I am speaking, in stating what is the chief end of man, mentions *two* things, which are certainly in some respects different, namely, the glorifying of God, and the everlasting enjoyment of him. What was the intention of this? Can our chief end consist in two distinct things? I have already had occasion to remark that the glory of God and our own happiness are always promoted by the same means, and yet that they imply distinct views. To remind us of this connexion and distinction, was, I suppose, the design of those who formed the answer we consider; and it is not unimportant to keep it constantly in mind.

1st, Then, let us briefly consider that a supreme regard to the glory of God, never does or can interfere, with the truest regard to our own happiness. It would, indeed, be strange, if it were otherwise. One of the clearest and strongest laws of the nature which our Maker has given us is, that we should desire and seek our own happiness: and it would imply a contradiction of Himself, if he had given us a second law, which we could not keep, without violating the first. Let us never entertain such unworthy thoughts of our Maker, as to imagine this. No truly, we must believe that the glory of God, and our own highest, *final* happiness, are always consistent and inseparable. Yet those who have resolved all virtue into disinterested benevolence, and all real piety into the disinterested love of God, have certainly sometimes gone the length of affirming, that a man ought to be willing to suffer eternal perdition, for the promotion of the divine glory. Now, in answering to this, we are ready to acknowledge that there is, not only a *disinterested* love of God, but that without it, there can be no true love to God at all. He who does not love the Deity for what he is, in and of Himself, certainly has no genuine love to Him. Yet this by no means implies, either that *all* true virtue is comprised in this single act or affection, or that a love of *gratitude*, always implying a sense of favours received, is unlawful; or that a regard to our own happiness is not permitted, or not absolutely incumbent on us. The whole error, as it seems to me, arises from attempting to separate, in imagination and in reasoning, what are never separated in fact; but indissolubly linked together by the divine constitution. Thus, in regard to the point before us, those who maintain it must, I apprehend, make a separation between the *suffering* and the *sin*, of a state of final perdition. That state will, in fact, invariably consist not only

of extreme misery, but of the most awful and unmixed enmity to God, and to all goodness. Now if the misery of such a state be not in idea separated from its sinfulness, then those who affirm that a man must be willing to be consigned to eternal perdition for the glory of God, will have to maintain, that we may and ought to love our Maker with such supreme affection as to be willing to hate and blaspheme Him forever. But any thing more palpably absurd and self-contradictory than this, cannot, in my apprehension, be easily expressed or conceived: and to my mind it is not less shocking than it is absurd.

As to those passages of scripture —I think they are but two—which are supposed to give some direct countenance to this objectionable tenet, I have only time to say, at present, that I entirely agree with the best commentators, in thinking that they have not the smallest bearing on the point*—No, my young friends, the appointment of the God of all goodness is, that in glorifying Him we shall, always and invariably, consult our own highest happiness; we shall enjoy his comfortable presence now, and be preparing to enjoy it to all eternity.

But 2d, Although, by the divine constitution, the glory of God and the happiness of the man who glorifies Him, are inseparable, these two things, not only admit of distinct views, but sometimes require them. I have just shown, indeed, that they may be so widely separated, as to leave one entirely out of sight, which certainly ought never to be done. Yet, in laying down a rule of duty, good reasons may be assigned, why we should always make the glory of God our guide, and derive from it our highest motive, and our supreme obligation; mindful always, that by doing so, we shall invariably consult our own best interest.

In the first place, We should recollect that it is agreeable to *the fitness of things,*—to what we always consider right and reasonable,—that we should be supremely influenced by the consideration of that which is in itself most important. Now, the glory of the great and ever blessed God, is, in itself, the most important consideration, that can be presented to the mind of any of his intelligent creatures. There is no comparison between the importance of promoting the glory of God, and any other end, or object, that we can have in view. While, therefore, other objects may be thought of, and other motives have influence, this, in all reason, should be supreme; and should immediately control every other which may come, or seem to come, in competition with it.

In the second place, A regard to the glory of God is a much *clearer, safer, and more simple rule of duty,* than merely aiming to promote our own happiness. There is nothing, perhaps, in which men so often, and so fatally mistake, as in choosing a course of action which they think will render them happy. What such a course actually is, has been the subject of the gravest disputes. Among the heathen philosophers, the great inquiry was about the *summum bonum;* or what course of life would render man the happiest: and in our daily observation we see men in pursuit of happiness, completely missing their aim, and incurring misery instead of providing for their eventual felicity. But we have a much clearer and more simple rule, when we take as our guide the moral law, given us by God himself—and an obedience to which is, in the very act of obeying, to glorify him. This, therefore, we ought, in all cases, invariably to follow; and trust it with God to make—as he certainly will make—our obedience to result, or terminate, in our greatest good—our highest happiness.

In the third place, God has *commanded* us, to make a direct regard to his glory the rule of duty and action. This command you have heard

* See the note at the end of the Lecture.

recited; and you have just seen that it is founded both in reason and utility. But we should remember, that although these were not thus obvious, a plain precept of our Maker, carries in its very nature, not only the highest authority, but the highest reason too: for of nothing can we be better assured, than that whatever is required by Him who is the infinite fountain of all wisdom and all goodness, is perfectly reasonable, and perfectly benevolent: therefore "obey and let heaven answer for the rest."

It now only remains to state, very briefly and summarily, in what manner we are to act, if we would make the glorifying and enjoying of God the chief end of our being.

1. We cannot glorify God, unless we form just conceptions of Him. A great part of the world, even where the light of revelation has shined, we have reason to fear, deceive themselves, in thinking that they love and honour God, when in reality they do not. They have formed erroneous conceptions of the Supreme Being; and what they love is, in fact, only a creature of their own deluded minds. I am hereafter to speak of the attributes of God; and shall therefore not anticipate that subject. I shall only now say, that if we would glorify God, we must be careful to conceive of Him as we are taught to do in his own holy word—conceive of Him "in his whole round of attributes complete;" as holy and just, as well as great, and good, and merciful.

2. As already stated, we must be filled with admiration, esteem and love, in our contemplations of Him. God is, as you have heard, infinitely worthy of these affections and exercises of our minds. We can never exceed in them, while they do not overwhelm our faculties. And without feeling them in some measure, we can never glorify Him at all.

3. God is to be glorified by obeying his laws, and keeping all his commandments. Without this, indeed, all our professions of honouring, or delighting in Him, will be but vile hypocrisy, or wretched delusion. "If ye love me keep my commandments" —was the injunction of the Saviour; and it is the test by which all our avowed regard to the honour and glory of God must be tried.

4. And especially—If we would glorify God, we must be reconciled to him through Jesus Christ, his Son, our Saviour. We must accept of Christ as he is offered in the gospel; rely on him alone for *our* acceptance with God; know the power of the Holy Spirit, the Sanctifier, in forming us into the likeness of Christ; and always approach the Father of mercies, through the mediation of the Redeemer, by the aids and influence of the blessed Spirit. It is in the work of redemption by Christ, that it is the purpose of God to glorify Himself, more than in all his other works: and it is utterly vain to think of glorifying Him, if we do not humbly and thankfully receive Christ for all the purposes for which he was given; and do not see and admire the glory of God, as it shines transcendently in the great work of our redemption.

But we are to *enjoy* God, as well as to glorify him.

1. By choosing him as the portion of our souls, and seeking and finding our highest happiness in Him. "Whom have I in heaven but thee, and there is none on earth that I desire beside thee"—was the language of holy Asaph—and every holy soul that has ever lived, has known, that in communion with God, in a consciousness of his love and favour, and in the expectation of enjoying his blissful presence forever, there is a *present* enjoyment, unspeakably greater than all the delights of sense, or than all that the pleasures of mere intellect can ever afford.

2. God is enjoyed, as well as honoured, by trusting him. It is equally the privilege, the duty, and the comfort, of every child of God, to trust Him without reserve, and with unshaken confidence. "We know that all things work together for good, to them that love God." But only those

who have experienced it, can know what a consolation and satisfaction there is, in an assured belief that every present and every future event, will be ordered by an almighty, and an infinitely wise and good Being—and ordered for the greatest good of the soul, that has a covenant interest in his friendship and faithfulness. But,

3. God is to be enjoyed perfectly and eternally, by all who make the glorifying and enjoying of Him their chief end. This is expressly stated, in the answer we consider, as that at which we ought constantly to aim. The present is but the bud of being—the smallest part, the incipient stage of our existence. Time, in comparison with eternity, is as nothing. We ought, therefore, to renounce every gratification and pleasure here, inconsistent with preparation for a happy eternity; and to disregard all pain, and privation, and suffering, which we may be called to endure, in making such preparation—in performing duty, or in showing resignation to the will of God. Heaven is, indeed, in all cases begun on earth. The temper that qualifies for heaven, must be implanted here; and a foretaste of its joys is, in some measure, known by every Christian believer. But all, in his present state, is imperfect, broken, and of short duration. Soon, however, he will escape from this state of trial, pass beyond the reach of all his enemies, rise an immaculate spirit to the presence of his Saviour—the bosom of his God—and there he will enjoy an interminable existence, in the full fruition of the love, and an unceasing showing forth of his Creator's glory.

Two short reflections, on what you have heard, will close the present discussion.

1. If man's chief end is to glorify God and to enjoy him forever, what a view does this give us of the actual state of the world, and the general pursuits of mankind? Alas! how few of them—how few, even among those who live under the light of the gospel—are aiming at the glory of God and the enjoyment of Him, as the great concern of life—the governing motive of all they do? Are not a very large majority aiming at every thing else, rather than at this? Do they often even think of this? Are they not eagerly pursuing every worldly object—every temporary concern—often the merest toys and trifles, to the total neglect and disregard of this great end of their being; which yet they must be brought to regard, or be lost forever. Is it to be wondered at, that those who know the worth of the soul, are so much in earnest—nay, is it not wonderful that they are not much more in earnest—to bring this deluded throng to consideration, and to "turn them from darkness to light, and from the power of Satan unto God;" that they may escape the awful and impending danger to which they are exposed. But,

2. Bring this subject, my dear youth, home to yourselves. Who of you have—and who of you have not—made it *your* chief end, to glorify God and to enjoy him forever? Those of you who have not—whose consciences tell you that you have not—ought to be reminded, and let me, in faithfulness and tenderness, tell you plainly, that hitherto you have lived worse than in vain. The chief end of your existence—the very purpose for which you were sent into the world—you have entirely neglected and disregarded. Such neglect and disregard, even on the supposition that you have been chargeable with no flagrant vice, nay on the supposition that you have exhibited an amiable example before the world—such neglect and disregard of God, and of the best interests of your immortal souls, renders you unspeakably guilty in his sight. It places you in the fearful situation of living, while thus you remain, under his constant displeasure; and in danger of being cut off in your sins and rendered miserable forever. Be intreated therefore to consider your

situation; to think of the reasonableness of devoting yourselves to God—of your sacred obligations to do so; and of the safety and happiness of the state in which you will be found, if you make it your chief end to glorify God and to enjoy him for ever. Implore the aids of divine grace to enable you humbly and firmly to form, and to carry into effect, the resolution, that henceforth you will endeavour to act as becomes your rational, moral, and immortal nature—that you will regard and live for eternity more than for time.

But I rejoice in having reason to believe that some of you have already devoted yourselves, unfeignedly and unreservedly, to the glory and service of God. Thrice happy youth! you can never be thankful enough for that rich grace which has inclined you, in the morning of life, to make this dedication. Be not high minded but fear. Study to adorn the doctrine of God your Saviour in all things. Endeavour to keep your chief end constantly in view, through the whole of your subsequent life—assured that the more fully you do this—the more steadily and unreservedly you seek to glorify God, the more true happiness you will enjoy, the more useful you will be in the world, and the more exalted will be that state of endless felicity on which you will enter, when mortality shall be swallowed up of life. Amen.

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Note.—The author is willing to place in a note, what he could not conveniently introduce into the lecture. In Exodus xxxii. 31—33, we thus read—"And Moses returned unto the Lord, and said, oh, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive their sin: and if not, blot me I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book." Scott's admirable commentary on this passage is in the following words:

"The meaning of this vehement language has been much disputed: and some contend, that he expressed his willingness to be blotted out of the book of life, and so finally to perish, provided this might be accepted as an atonement for the sin of his people; and they put the same construction on the words used by St. Paul, on something of a similar occasion. But this interpretation seems inadmissible: for the spiritual law of God only requires us to 'love our neighbours *as* ourselves;' not more than ourselves, which surely is implied, in being willing to be for ever miserable, either for their temporal or eternal salvation. Even Christ, of whom Moses is supposed to have been a type in this proffer, was only willing for our salvation to die a temporal death, with every possible circumstance of inward and outward suffering; not to be eternally miserable: and the apostle says, 'We ought to lay down our lives for the brethren;' not that we ought to devote our souls to destruction for them.—No doubt zeal for the honour of God glowed in the heart of Moses, when he thus expressed himself; and perhaps he could not conceive, how that could be secured and manifested, either by destroying or sparing his people. But it should be remembered, that not only final misery, but final desperate enmity to God, is implied in the proposal, if thus understood; and it is wonderful that any man should think, a willingness to be eternally wicked and a desperate hater of God, can spring from love to him, and be a proper expression of zeal for his glory!—If, therefore, Moses referred to this proposal, when he said, 'Peradventure I shall make an atonement for your sin;' the words may be thus paraphrased; 'O Lord, instead of destroying Israel as a sacrifice to thy justice, and making of me a great nation, let me be the sacrifice, and spare them: and if it may not consist with thy glory to spare them otherwise, and my death may suffice for that purpose, exclude me from Canaan, and take me out of life, in any way thou seest good, that my people may be preserved and thy name glorified.'—But perhaps he only meant to say, 'If my people must be destroyed, cut me off also, and let me not survive or witness their destruction.'—The expression, 'blot me out of thy book,' is an allusion to the affairs of men, which is used in various senses in the Scriptures, as may be seen by the marginal references.—Whatever Moses meant by the request, the Lord did not accede to it, at least on that occasion; but only answered, that he would 'blot those who had sinned out of his book;' that is,

he would punish the guilty, not the innocent: yet, when Moses afterwards offended God, and was excluded from Canaan while his people inherited it, this request may seem to have been remembered against him.

"The Lord, in commanding Moses to lead the people to Canaan, and in promising that his angel should go before him, intimated that he would not immediately pour out his vengeance upon them to destroy them: but at the same time he declared, that this national violation of the covenant should be remembered against them, when their other crimes should induce him to visit them in anger. The Jews have to this day a saying current among them to this effect, 'That all the calamities which have ever since befallen the nation, have in them a measure of the Lord's indignation for the sin of the golden calf.'—We are not informed in what manner He *plagued* the people at this time; but they felt sensibly the effects of his displeasure in some way or other: and it is particularly to be noticed, that however Aaron endeavoured to exculpate himself, and many things have since been urged in his excuse, yet God expressly mentioned him, as a *principal* agent in this heinous transgression of Israel."

It will be perceived that the sentiments of the author are in full accordance with those of this able divine and commentator; and that Dr. Scott has also taken occasion to speak of the other text to which reference has been made, and to give his judgment that it affords no countenance to the opinion controverted. But in regard to this latter text, the author has long been of the opinion, that it only needs to be fairly translated from the original, to show that it has no relation whatever to the subject in dispute. The text is found Rom. ix. 3, and stands in the original thus—Ηυχόμην γαρ αὐτος ἐγῶ ανα-θεμα ειναι απὸ τοῦ Χριστου υπερ τῶν ἀδελφων μου, των συγγενῶν μου κατὰ σαρκα. The first part of this verse, in which the whole difficulty lies, our translators render—"For I could wish myself accursed from Christ"—Is this a just translation? Let those decide who have any tolerable acquaintance with the Greek language. (1) Ηυχόμην, is not in the subjunctive or potential mood—I *could* wish; but in the imperfect tense of the indicative—I *wished*, or *did wish*. If the word ηυχομην had been accompanied with the potential conjunction αν, it might have the force or meaning of the potential mood. Of such a rendering of verbs in the indicative, when accompanied with this conjunction, our translation of the New Testament exhibits a number of unexceptionable examples. But in the text under consideration, this conjunction is not found; and, therefore, unless the manifest sense of the passage had indispensably demanded it, ηυχομην ought not to have been translated, I *could* wish; but, agreeably to its proper import, I *wished*, or *did wish*—referring not to the *present*, but to a *former* state of the apostle's mind. This correct translation of ηυχομην is given by Arias Montanus, "*obtabam* enim ipse ego;" and by our countryman, Charles Thomson—"for I, even I myself, *wished*." (2) It happens that this verb, in the very mood and tense, in which it is found in the text we are considering, is read in one other place in the New Testament, Acts xxvii. 29.—ηυχοντο 'ημεραν γενεσθαι—rightly rendered by our translators, *they wished for the day*. But why should ηυχοντο be rendered *they wished* in this text, and ηυχομὴν, *I could wish*, in Rom. ix. 3.? It is believed that no satisfactory reason can be assigned for this variation: and this belief is strengthened, by considering how the sense of the former passage would have been sunk and almost destroyed, if it had been translated like the latter—It would surely have been a very flat expression, to have said of a ship's crew in a dark and tempestuous night, and every moment in danger of destruction, that "*they could have wished for the day*." Yet this would have been the very same kind of translation as that of the text we consider. (3) In another respect, as well as in the rendering of the word ηυχομην, the common translation seems not to correspond with the grammatical structure of the original; and it certainly departs from the government which the verb ευχο-

μαι is seen to have in the exactly similar sentence which has just been quoted. In that sentence this Greek verb, signifying *to wish*, governs the noun which is the *subject* of the wish, in the accusative case—ηυχοντο ημεραν γενεσθαι—they wished for *the day*. But in the passage we consider—ηυχομην γαρ εγω αυτος αναθεμα ειναι απο του Χριστου—the words εγο αυτος, which our translators render *myself*, and make the *subject* of the wish, are not in the accusative case, but in the nominative. With what propriety is the apostle here represented as making *himself* εγω αυτος—the subject of his wish? According to the translators' own rendering in the other passage, they should have represented αναθεμα—a substantive in the accusative case—as the subject of this wish: i. e. they should have represented the apostle as wishing an *anathema*, or a curse, from Christ; and not as wishing *himself* accursed from Christ. It occurs, indeed, that the translators may have viewed the strict rendering of this passage to be this—"For I myself wished to be an anathema from Christ"—and that they considered the translation they have given as an equivalent. If this were so, it may justly be remarked that they have in this instance translated much more *freely* than they usually do, and differently, as we have seen, from what they did in a similar instance, and so, moreover, as not really to give the sense of the passage, nor in the manner which best agrees with the structure of the original language. On the whole, let the words εγω αυτος be considered as the nominative to ηυχομην, and let this word have its proper government of αναθεμα in the accusative, followed by the infinitive mood ειναι, and this followed by απο του Χριστου, and let these words, preceded by the conjunction γαρ, be strictly rendered—We shall then have a translation corresponding exactly with that of Acts xxvii. 29, and the only one, it is believed, which can be considered as correct. It will stand thus—"For I myself did wish an anathema (or a curse) from Christ"—In regard to the rest of the verse there is no dispute.

It may now be asked, what is the meaning of the whole verse? I answer, that it is at least evident that the meaning is *not* that which is communicated by the common translation:—it is evident that the apostle is not here speaking of the state of his mind when he wrote the epistle, but of what it had been long before, in his unconverted state. While he was in that deplorable state, and "exceedingly mad" against the Redeemer and his disciples, he had "wished for an anathema," or a curse, "from Christ, for," or *concerning*, "his brethren, his kindred according to the flesh." To what specifick act, or acts, he might here have reference, he does not inform us—He elsewhere tells us, however, that he had been a *blasphemer*, as well as a persecutor, and injurious. We also know that he was brought up and had his residence at Jerusalem, and that he was there at the martyrdom of Stephen, and "kept the raiment" of those who slew him. This event took place a short time, probably within a year, after the crucifixion of our Lord. Is any thing more probable than that the apostle, then a young and ardent pharisee, and devoted to all the measures and views of the Jewish priesthood, was one of those who invoked upon themselves the awful curse—"his blood be upon us and upon our children?" Or if he did not join in the cry, at the very time, that hearing of it, as he certainly would, he had openly and often expressed his approbation of it, and thus made himself a party to it? And is it not probable that, together with his general character as a blasphemer, he might have this dreadful act *particularly* in view? If so, it not only gives great force to the text, but great strength and point to the whole context—Well might he, in recollection of all this, have "great heaviness and constant sorrow in his heart;" because "on his brethren, his kindred according to the flesh," he

had invoked the awful anathema which he now saw abiding on them. He had, by the immeasurable grace of God and the miraculous interposition of the Saviour, been delivered from the curse himself. But he saw that the most of them were still under it, and likely so to remain: and, in contemplating their guilty and impenitent state, he could call God to witness, that he felt "great heaviness and constant sorrow of heart." Nor was this alleviated, but greatly aggravated, when he recollected that the people, now reduced to this awful situation, were once the peculiar people of God—"Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all God blessed forever. Amen."

The author is not willing to close this extended note, in which he has attempted to correct what he conscientiously believes to be an error in the common English version of the New Testament, without remarking, that he is not among those who believe that version to be very faulty, and of course to need very frequent corrections. On the contrary he considers it as one of the very best translations that ever was, or ever can be made; and he has never seen any other English version, even of a single book of this part of the sacred volume, which, taken as *a whole*, he thought equal to the vulgar version. Yet to suppose that this version, the work of fallible men, is absolutely perfect, is an extreme on the other side. Nothing but the original is perfect. If it can be shown that, in a few instances, the eminently learned, and upright, and pious men, who formed the vulgar version, have, through that imperfection which cleaves to every thing human, not given the best rendering of a particular phrase or passage, let this be candidly shown; and if it be satisfactorily shown, a service is certainly rendered to the cause of truth. Whether this has been done, in the present instance, let competent judges decide.

FOR THE CHRISTIAN ADVOCATE.

DISSERTATION ON THE GENUINENESS OF THE NEW TESTAMENT.

The *authenticity* of a book refers to the credibility of the facts related in it; its *genuineness* to the question, whether it was written by the persons to whom it is ascribed. The latter is the question now before us:—whether the books which we now have bound up in the volume of the New Testament, were written by the persons whose names they bear?

From Eusebius, who lived in the early part of the fourth century, we learn that, as early as the time of Origen, who flourished about a century earlier, the books of the New Testament were divided into two classes; one of which he calls ευαγγελια αναντιρρητα, or 'ομολογουμενα, and the other ευαγγελια αντιλεγομενα.* The former of these, which consisted of the four Gospels, the Acts of the Apostles, thirteen epistles of Paul,—omitting the epistle to the Hebrews;—one of Peter, and one of John, he says were universally received by the church as genuine; and had never, as far as he had learned, been disputed, as being the productions of the writers whose names they bear. The latter division comprehending the remaining books of the New Testament, which are now considered canonical, had been disputed; but were afterwards received into the canon, and considered as possessing *similar*, if not *equal* authority, to the 'ομολογουμενα.

It is obvious that the evidence for the genuineness of all the undisputed books, may be considered as resting upon the same foundation; and they may therefore be regarded in this dissertation as one work—an entire whole; and it is to the evidence for

* Vide Dodd. Lec. Prof. E. P. 413. vol. i.

the genuineness of this portion of the New Testament, that I propose to confine my remarks.

To produce all the authorities which might be adduced on this subject, and all the strength which the argument derives from the testimonies of the primitive church, would be to transcribe a large portion of what cost the meritorious Lardner many years of unwearied application. The argument viewed in this light, is properly *cumulative;*—and it is perhaps the strongest light in which it can be placed. The array of testimonies which is thus produced from the writings of the Fathers—each receiving additional strength from every succeeding writer—constitutes an insurmountable defence for the genuineness of our sacred books; and must for ever challenge the faith of an infidel, on the strength of this accumulated mass of acknowledged testimony. My remarks will be confined principally to the *nature* of the evidence;—and as I am not permitted to go into detail, the strength of my conclusions must necessarily depend, somewhat, on the correctness of the authors referred to.

Our business is with the infidel:—and each of the parties brings to the investigation of this subject many prejudices. There is a sacredness about it, and we mutually feel that we are sitting in judgment upon a subject which rejects the ordinary methods of criticism.* The infidel has already satisfied himself that the Christian religion is an imposture; that the miracles said to have been performed are a tax upon the credulity of the world; and that no evidence whatever is sufficient to establish the stupendous transactions recorded in the Bible;—and this stubborn and obstinate prepossession he brings to every investigation connected with our holy faith. He blends the whole subject into a mass;—diffuses the conviction which he has that miracles cannot be true, over every collateral subject of investigation; and indiscriminately applies the decision which he has formed with regard to one part of the subject, to every other, however remotely allied to it. We admit that *we* bring a prepossession of a similar nature; and too often seem to imagine that there is a sanctity diffused over this subject that raises it above the canons of profane criticism. But we admit that this is unreasonable—we admit that the question stands upon its *own footing*—totally isolated from every other fact, and every other investigation in the universe;—and that it must be tried exactly as we try the evidence for the genuineness of any other book. The question is simply,—were these books written by the apostles? The fact that these teachers were divinely inspired and wrought miracles, and the correctness or infallibility of their doctrines, has no more to do with it, than the correctness of the opinions of Plato and Aristotle has to do with the genuineness of their works;—or than the question whether one, or neither of them, lived and wrote at Stagira.

Let, then, both the Christian and the infidel lay aside their prejudices and predilections, and approach these books precisely as they would approach Tacitus or Zenophon. Till they do this, there is little probability that they will ever meet on the same ground, or come to an impartial result.

That there was such a person as Jesus Christ, who appeared about the time of Tiberius Cæsar, is admitted on all hands; and that he was the founder of a new religion, will not be denied, while any credit whatever is given to any ancient fact. That this person made disciples and sent them out to preach, is extremely probable,—nay certain, from the fact that the religion yet exists; and from the acknowledged fact that soon after this time, this religion spread over the Roman empire. Now there is a presumption *à priori*, that the doctrines which they taught were recorded in books, for the instruction

* Vide Chalmer's Evidences.

of their followers. We do not now contend that this person and his followers were divinely commissioned; we only assume the fact that he existed, and that some persons,—no matter who,—propagated his doctrine. If, indeed, he was from heaven, and brought a doctrine designed for the human race,—in other words, if God revealed himself to man by Jesus Christ, one of three things is palpably evident; 1st, that these doctrines must have been recorded; or, 2d, that he must have continued the original revelation, that is, continued to inspire all the successors of the first teachers;—or, 3d, that the whole matter must have been left to all the uncertainties of a vague tradition, and all the fancies and additions which superstition and fanaticism might mingle with it. The two latter alternatives have never been pretended.

If the early disciples of Jesus were not divinely commissioned, there is nearly the same probability that they would leave a written document of the life of their founder and of his opinions, as if we suppose the divinity of their mission. These apostles, or missionaries, or whatever the infidel may please to call them, undertook to convert the world, and appear to have been certain of success. We do not argue this on the supposition of their being really sent by God; but from the acknowledged zeal with which they persevered against what *must* have been the prejudices against them, and the ardour with which they pursued their object, even at the hazard of their lives—and from the certainty that they succeeded in spreading, even in their life-time, their opinions through a great part of the world. Now, in an age when almost every important fact was committed to writing, it certainly is highly improbable that they would neglect so great a facility for transmitting their opinions where they could not be personally present; and still more improbable to suppose that they would leave their opinions to all the uncertainty of rumour and tradition—especially when they were surrounded by enemies, who, in their absence, could not better promote their own interest than by misrepresenting the statements of these advocates of Christianity If the infidel insists that they were imposters, or merely men who started some new speculative opinions, we still have the fact that all, both ancients and moderns, who have made any progress in propagating new opinions in philosophy or religion, especially when they have possessed any measure of talents and learning, have embodied their doctrines in written documents; and we might challenge him to produce an instance in a period of the world so distinguished for learning as was the Augustan age, when any set of men, philosophers or religionists, have committed their sentiments to the vagueness of oral testimony. There is, therefore, a presumption, amounting almost to direct proof, allowing these men to have been whatever the infidel pleases, that they would leave some record of their doctrines. And from the universal deference which disciples pay to the opinions of their Master on religious subjects, there is no probability that these writings could have been lost, or exchanged for others which were spurious. If they were not, therefore, preserved with care, it would be an anomaly in the history of the human mind. We contend that the apostles did leave a written account of their doctrines, and the life of their Master;—and we profess now to have it in our hands. The positive testimony for this, comes now under consideration.

When spurious books, professing to have been written in a certain age and by certain authors, are presented to us, upon whose genuineness we are called to decide, there are certain rules, by which any man, acquainted with the circumstances, will pronounce their spuriousness. If, for example, they are found to contradict the known opinions of their professed authors;—if they have been concealed a long time, when if they had

been genuine they must have been known;—or have never been quoted, when from the nature of their contents or their subject they must have often been referred to;—if the friends of the reputed authors have denied their genuineness;—if they record events which took place after the books profess to have been written;—if they have been foisted in, without having been known before, to serve the purposes of a party;—or if the style and reference to customs or topography are irreconcilable with their professed antiquity, there is no man who would not pronounce them spurious. We might proceed and apply each of these rules to the books of the New Testament, and show incontestably that none of them can be predicated of it.—A part of them will be applied in the arguments which are to follow. We will only observe here, that if it could be shown conclusively that the New Testament writers contradict directly and repeatedly contemporary writers, it would not militate at all against their genuineness. It would only affect the *correctness* of the writer's statement. We should not, for example, feel ourselves authorized to reject the genuineness of Tacitus, if he was found repeatedly to contradict all other historians. It would only prove that one or the other was mistaken. The fact has nothing to do with their genuineness. If, for instance, it could be shown that Luke could not, in some of his statements, be reconciled with Josephus, it would still remain to be determined which was the better historian, and the most entitled to credit. Their genuineness rests upon evidence of precisely the same *nature*, though the degree is in favour of Luke. The infidel would say at once, that the Jew was to be believed;—and simply from the prejudice formerly mentioned,—because the Christian wrote upon sacred subjects, and delivered doctrines which he had determined to reject. They might nevertheless both of them be genuine, though one or the other, or both of them, were mistaken.

We repeat, then, that we receive the books of the New Testament as genuine, upon evidence of precisely the same nature as we do any other books. No man, in the present state of the world, presumes to call in question the genuineness of the Iliad, or the Æneid, or the works of Thucydides and Zenophon. And yet we are ready to produce, and do produce evidence of precisely the same nature, and much greater in degree, for the genuineness of our sacred books, than *can* be produced for the acknowledged works which we now have of these men. Why then does the infidel reject the books which we call upon him to receive as genuine? Whence arises this unreasonable partiality in favour of Heathen authors? These questions it is worth our while to examine and answer. He demands a greater degree of testimony, and testimony of a higher nature. This demand, we contend, is unreasonable. It arises from the principle, which has already been so much insisted on, of confounding genuineness with credibility;—and, while we are proving upon exactly the same evidence which he receives as indisputable in other cases, that the apostles wrote the books which we now have, he is all along calling upon us to leave our subject, and establish the authenticity of the miracles recorded in them. But does he, when we are sitting in judgment upon the works of Thucydides, call upon his opponents to establish the certainty of the plague which he has recorded; or demand of us to verify the prodigies recorded by Livy, to determine whether he wrote the book? Has their veracity or credibility any thing to do with the question whether these men wrote these identical books? And is there any thing more absurd in supposing that Paul, in an age of learning and refinement, delivered his opinions in writing, than that these men did,—some of whom lived many years before, when letters were far less generally known? We admit that the infidel has a right to demand stronger testimony for the

extraordinary facts which we call upon him to believe, than for the ordinary transactions recorded by profane writers; but we do contend that he is acting an unreasonable part in confounding these questions, and violating his own rules of criticism, when he demands of us proofs for facts, which are totally independent of the question at issue between us. If Homer, for instance, instead of writing a poem which we might believe or not, as we pleased, had delivered religious dogmas, and called upon his readers to believe them, would this have altered the state of the question, or of the evidence, whether Homer had, or had not, written the poem which was attributed to him? Not in the least: and yet on the principle we contend against, all the world ought to have denied that such a man had lived and written at all, simply because all the world would have rejected his claims to be a divine teacher.

Again: this partiality of the infidel may arise from the fact, that there have been spurious productions palmed upon the world, as the writings or words of the apostles. Here is another unreasonable prejudice, of the same nature as the former. The question is simply whether these books which we now have, are the productions of the apostles; and has no connexion, as far as I can see, with the fact, that other works have been ascribed to them. It is totally independent of that fact: and the evidence for their genuineness is and ought to be a distinct subject of inquiry. Have there been no spurious productions ascribed to Cicero, or Horace, and does any one ever think of alleging these as proofs that we have no genuine productions of these men? It is the province of rational criticism to bring these books to its tribunal, separately and independently, and receive those only as authentick which we can prove to be genuine. We never suffer a counterfeit coin to depreciate the value, or destroy the currency of one that is undeniably genuine.

While on the subject of spurious books, it may be proper to remark, (without however confounding the questions,) that the fact of there having been apocryphal books, affords a strong presumptive proof that there were some that were canonical. A counterfeit always supposes something that is genuine. This argument does not, it is admitted, of itself, prove that any books were written by the apostles; since it is easy to conceive that a man might write a book and ascribe it to a famous personage who never left any writings,—or even to one who never had an existence. But the supposition of there having been apocryphal books, without there being genuine ones also, contradicts the whole analogy of religious history. We might challenge the infidel to produce an instance in the religious world, either among the Mohammedans, or the Persians, or the Hindoos, or the Romans, or the Jews, where a book on religious subjects was ascribed to the founder of a sect, before the Koran, or the Zendavesta, or the Shaster, or the Sibyline oracles, or the books of Moses, which all acknowledge to be genuine, had an existence. We never find that religionists undertake to deliver the opinions of their founder, until he has first delivered them himself, or authorized others to do it. Besides, if there had been no genuine books, it is inconceivable why none were ascribed to the founder himself. If, for example, there had been no genuine Gospel of Matthew, received with reverence by the church, it is inconceivable why a book should have been ascribed to him, whom all acknowledge to have been an obscure man, and as inactive and uninfluential as any of the apostles: and not rather to Paul, or even to our Saviour Himself—and so of the other evangelists.* It is contrary to the whole analogy of spurious writings, and there is no way of accounting for these apocryphal books being ascribed to men thus obscure, but by

* See Paley's Evidences, p. 75—76.

supposing the genuine ones to have been written, and to have been received as authoritative.

The style of the New Testament is an unanswerable argument for its antiquity. It is not classick Greek:—nor in its idiom exclusively Hebrew. It carries into the Greek language, essentially different in its structure, the peculiar modes of expression of the Oriental dialects. It has indeed been maintained with warmth, from a mistaken zeal for the honour of our religion, that it possesses all the essential characteristicks of classick eloquence. But this controversy is at an end. The advocates for this opinion were not aware,—or if they were they disregarded it,—that in defending this notion, they were giving up one of the strong arguments with which Providence has wisely furnished us, for the genuineness of his word. Now it is maintained, that no man, or set of men, unless they were familiarly acquainted with both these languages, nay, unless an Oriental language had been their native tongue, could transfer the peculiarities of this dialect into the language in which it is acknowledged on all hands these books were written. The Hebrew, in its structure, has an idiom which is totally unknown to the languages of the West, where these books were principally received;—and consequently no person who was unacquainted with it, or with some Oriental dialect which had an idiom in common with it, could have written the New Testament. It is precisely such language as we might have supposed the apostles would have used. The New Testament must then have been written by Jews;—and who so likely to do it as the apostles? And it must, at least a part of it, have been written during the lives of the apostles. During their lives the Jews ceased to be a nation. This fact we have from profane history, which the infidel acknowledges to be authoritative. Now if the apostles did not write these books, they must, from their style, have been written by their immediate successors: and why should the Jewish converts be more induced to do it than the Gentile, especially as the Gentiles were the most numerous, and possessed the greatest weight of learning, and the most influence among their own nations? We have satisfactory evidence from the very nature of the style, that they were not forged by the Gentile converts;—for it can be shown, that for the first two centuries, none of them were acquainted with the Hebrew. None of the Fathers had any knowledge of the Oriental languages, until the time of Origen and Jerome; and their style of writing is so different as to be easily distinguished, and forever to acquit them of the charge of having forged these books. The Ebionites or Nazarines received only the Gospel of St. Matthew, and cannot therefore be supposed to have been accessary to imposing these books upon the world. We admit that these arguments *prove* only the *antiquity* of these books, but they at the same time afford presumptive evidence that they were written by those whose names they bear.

I remark, in the next place, that it would have been impossible, from the very nature of the case, to have imposed these books upon the church, if they had been spurious. No one, after examining the testimonies which have been adduced, by Lardner and others, will contend that they were written after the third century; and my point is now to show, that they could not have been forged before this time. The apostle John lived until very near the close of the first century, if not till the beginning of the second; and it would have been manifestly impossible, during his life, that books should have been passed off under his name, or the names of the other apostles, unless they had been written by them. It is not necessary to the strength of this argument to suppose that they were inspired. We want the infidel to grant us only the ordinary laws of human conduct; and to satisfy himself that during a man's own life, books pro-

fessing to have been written by him, or by those with whom he had been associated during a large portion of his life, could be imposed upon a large portion of the world, and received as authority, in all matters of controversy, without their being genuine. Again: such a thing would be almost as absurd during the lives of his immediate disciples—his companions—who had every opportunity of becoming acquainted with his opinions, and those of his associates. Let a man, for instance, now undertake to palm upon the world a book professing to have been written by General Washington, and claiming the obedience of his country to certain political principles therein delivered, and he will soon discover how futile would be the attempt.

The age in which these books must have been forged was an age of acute critical inquiry,—among a people distinguished at that time above all other people for extent of research in scientifick pursuits;—and who never shrunk from investigation on any subject, however profound, or however painful the result;—an age and a people therefore the least likely of all to be imposed upon. Suppose, for example, an imposter should have produced a poem pretended to have been written by Homer. Is there any probability that he would have succeeded? How much less, in productions which made an appeal to the heart, and demanded the whole obedience of their lives;—even the same credence which they had been accustomed to pay to the oral instructions of these spiritual guides. There is a principle in the mind of man, as deeply implanted as any other, which resents the idea of imposition. This principle is stronger on religious subjects than on any other; because it affects his dearest interests. However credulous he may be with regard to pretended facts, there is not the same credulity in receiving spurious books. An impostor, in delivering opinions on religious subjects, or alleging pretended facts in their defence, appeals to the heart, and the passions; but the judgment which a man passes on the genuineness of a written document is an exercise of sober reason and the understanding. His pride of intellect is aroused at the idea of imposture; and there is therefore less probability that a forgery could be imposed upon him as a genuine production. Could the infidel, therefore, substantiate his charge that the first converts to Christianity were deceived by alleged pretended facts, operating upon the credulity of the world, there is no probability, that in an age of inquiry spurious writings could be palmed upon them as genuine.

An argument for the genuineness of these books, at least that they were written about the time of the destruction of Jerusalem, may be drawn from their minute and frequent reference to the topography and customs of the country. A cunning imposter wishes always to avoid all chances of detection, and would not therefore be likely to expose himself by a minute reference to peculiar manners and customs, which would be the most assailable point in his narrative, and the most easily detected;—especially when, as far as we can see, a *general* reference would have been all that was necessary to his purpose. The state of Judea, after it fell into the hands of the Romans, and especially after the destruction of Jerusalem, was, in the aspect of the country, in the names and character of the principal places, and in habits of the people, continually fluctuating, and consequently a man who should minutely and constantly refer to them, without being intimately and personally acquainted with them, would expose himself, on every hand, to error. The testimony of Josephus is on this subject peculiarly valuable. We know enough from him to verify the accounts of the evangelists; but by no means enough to enable an imposter of the second or third century, without personal acquaintance, to form an accurate and minute description of the geography and customs of Judea. The

fact that the apocryphal books are as minute as the genuine, is no argument against this statement: for we contend, and are able to prove, that these writers must have had the very books which we now have, and their information was probably drawn from them. The strength of this argument lies principally in the marks of *honesty*, which are undesignedly exhibited in our sacred books. A spurious book, if written with ability, would be very unlikely to expose itself on this subject; or to court inquiry, as our writers have done. Suppose, for instance, a century or two hence, an imposter should produce a book, professing to have been written while we were British colonies, with a minute reference to customs and places, how near would he come to the truth?

The foregoing argument derives force, if we consider that the writers have not confined their remarks to Judea; but have frequently mentioned manners, and customs, and places, of almost all the countries in the then known world. The state of civil affairs;—the operations of civil and military law;—the modes of procedure of cabinets and courts;—of supreme and subordinate officers of governments;—and a minute specification of rites, sects and opinions, philosophical and religious, in Judea, Greece, and Rome—in civilized and barbarous countries—are brought continually to our notice; and almost every page of their writings, if they had been mistaken, would expose them to detection. Let us now suppose that these books were forged in the third century: who would have been found sufficient for the task? Could a Rabbin have been found sufficiently acquainted with Greek and Roman manners, to have so constantly mentioned them without frequent and palpable errors? Or could there have been found a Greek sufficiently versed in the whimsical and superstitious notions of Rabbinical literature, to have executed the task with fidelity? If we consider the various and complicated stores of erudition, comprehending the religious, moral, and political state of opinions of the whole world, and a great part of which could have been of no possible use to him, except for the purpose of forging these books, we shall be convinced that the task would have been entirely above all human ability.*

(*To be continued.*)

REMARKS ON THE ATONEMENT, WITH SPECIAL REFERENCE TO ITS EXTENT.

To the Editor of the Christian Advocate.

Sir,—The substance of the following defence of what I suppose to be true, was prepared for a small though select company of inquirers after truth, without reference to a more extensive publication. If you think it in any way adapted to promote the cause in which you are engaged, you are at liberty to insert it—if not, I can only say, that the labour of writing it has been far more than counterbalanced by the pleasure which it has afforded me.†

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I am well aware that the field into which I now enter has been a scene of much wrathful controversy, both among some who are now living, and among some of the mighty dead, whose names and fame have reached our ears. But I am fully convinced that these feelings arose from the imperfections of those who indulged them, and not from a too great attachment to the doctrine of the atone-

* See this argument illustrated at length in Lardner's Credibility, part i. vol. i. & ii. —The strength of the conclusions rest on the correctness of the facts which he has adduced.—Also Michaelis Intro. vol. i. p. 49, &c.

† The editor is willing that this important point of Theology should be temperately, and at moderate length, debated in the Christian Advocate. Those who differ from the author of this essay, in regard to the nature and extent of the atonement, will be heard immediately after him—if such be their choice.

ment—the proper contemplation of which yields a *peace* passing all understanding, and constitutes the employment and the felicity of saints and angels—of the ten thousand times ten thousand who stand around the throne of God. While, therefore, I offer a few remarks to your consideration, and that of your readers, I deprecate both in myself and others every feeling but that which results from supreme love to God, and ardent attachment to the truth as it is in Jesus. Those who differ from me in sentiment are requested to reject, if they choose, what is merely *asserted*, but to receive as true what is *proved*, and to remember that to our own Master we severally stand or fall, and that we ourselves are among the individuals upon whose eternal destinies these truths must speedily have a most important bearing.

That an atonement has been made, and that this atonement will, in due time, be applied to all those whom God intended to save by it, are both taken for granted in the following inquiry. The following remarks are designed to have a special reference to this point—whether the great sacrifice offered on Calvary was made for those *only* who shall be ultimately benefited by it?

If every author be the best interpreter of his own expressions, it must be peculiarly useful to compare spiritual things with spiritual. It may be well, therefore, at the commencement of our inquiry, to ascertain the meaning of certain general expressions which have a very important bearing on the present subject. Of these is the phrase—the world—"If their rejection be the riches of the *world*." Rom. xi. 12. The word κοσμου here evidently means the gentiles, in contradistinction to the Jews: more frequently, however, it refers to the ungodly—"I pray for them: I pray not for the *world*," John xvii. 9. "The whole *world* lieth in wickedness:" "Saints shall judge the *world*," 1 Cor. vi. 2. "All the *world* wondered after the beast and worshipped the dragon," Rev. xiii. 3. Sometimes it means merely a great number, without reference to their character—"There went out a decree that the whole *world* should be taxed," Luke ii. 1. "Their faith was spoken of throughout the *world*," Rom. i. 8. "Agabus signified that there should be a dearth throughout the whole *world*," Acts xi. 28. "And persons selected out of every part of the *world*." God was in Christ reconciling the *world* unto himself, (and this he does by) not imputing their trespasses unto them, (2 Cor. v. 19,) which is true of those only who believe. Nor is the criticism upon the word κοσμος, as distinguished from οικουμενη, of any account, since the words are used interchangeably, as any one may see by consulting the foregoing passages, and Schleusner on the words κοσμος and οικουμενη.

That the word *all* is frequently limited, the following passages fully establish—"*All* Jerusalem and Judea went out to John to be baptized. *All* flesh shall see the salvation of God. I exhort that prayers be made for *all* men," 2 Tim. ii. 1. Yet we read of persons who had committed the unpardonable sin, and for whom it was not lawful to pray, 1 John v. 16. "For the grace of God that bringeth salvation, hath appeared unto *all* men," Tit. ii. 11. "I will pour out my Spirit upon *all* flesh." "Come see a man that told me *all* the things that ever I did," John iv. 29. Paul tells us that he became *all* things to *all* men—whereas he probably never saw the thousandth part of the human family. "*All* men held John as a prophet," Matt. xxvi. 21. "Ye shall be hated of *all* men for my name's sake," Matt. x. 22. "Jesus baptized, and *all* men came unto him," John iii. 26. "The Lord upholdeth *all* that fall, and raiseth up *all* those that be bowed down," Ps. cxlv. 14. It is said (Ex. ix. 6.) that *all* the cattle of Egypt died, yet we read of Egyptian cattle subsequently, and that many were saved from after plagues, by being gathered into houses; and, from the third verse of this chapter, it is

evident that the word *all* can refer to those only which were left in the field. "And in thee shall *all* the families of the earth be blessed," Gen. xii. 3. "I, if I be lifted up, will draw *all* men unto me."

That the word *every* does not prove as much as many persons wish to prove by it, we learn from the following declarations—"Christ healed *every* disease in the people." "I will, therefore, that men pray *every* where," 1 Tim. ii. 8. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to *every* creature which is under heaven," Col. i. 23. "There were dwelling at Jerusalem Jews out of *every* nation under heaven," Acts ii. 5. "The law and the prophets were until John; since that time the kingdom of God is preached, and *every* man presseth into it," Luke xvi. 16.

It is evident, therefore, that these general expressions do not, in *themselves*, lead us to any certain conclusions on the present subject. The extent of signification to be attached to them in a particular place, can be ascertained only by their connexion. I know that many persons look upon such remarks as calculated to unsettle entirely the principles of interpretation. We must, however, all yield to facts, whatever influence they may have on theory; and that the fact concerning these expressions is as has been stated, no man can deny. The fears of these honest people, however, are utterly unfounded. Similar forms of expression are to be met with every day, and without any danger of leading into error. Thus—virtue renders *all* men happy, but vice makes *every* man miserable. The two members of this sentence, if the words *all* and *every* be explained in their most extensive signification, as many persons would have them always to be explained, must directly contradict each other. However uncertain the meaning of words may seem in theory, the context, in reality, seldom fails to affix a definite signification to them. "He was in the world, and the world was made by him, and the world knew him not," John i. 10. The word world (κοσμος,) has here at least two different meanings in the same sentence, yet without affording any real difficulty to the candid interpreter. Suppose I were to say that all men are infidels, who reject divine revelation; limiting the application of the word *all*, by the latter member of the sentence: how unfair would it be in an opponent to allege that I believed all men to be a set of infidels and hypocrites; and, in proof of it, adduce the first member of the foregoing sentence! Yet precisely thus has the word of God not unfrequently been treated.

The *context*, therefore, ought to be always examined, and to this test let us bring one or two passages, which are frequently adduced in the present controversy, leaving some others for future examination. "*And through thy knowledge—shall thy weak brother perish for whom Christ died?*" 1 Cor. viii. 11. This is supposed by many to prove, that some may perish for whom Christ died. The whole context however shows, that the apostle is speaking entirely of weak believers; and, in the present passage, though he is called weak, yet is he a *brother*—and, therefore, if one for whom Christ died may perish, then may also a true believer perish. "But if thy *brother* be grieved with thy meat, now walkest thou uncharitably. Destroy not him with thy meat for whom Christ died," Rom. xiv. 15. Here also the context still acquaints us with a *brother*—and therefore, to a person believing in the perseverance of the saints, these passages prove only, that the tendency of such unbrotherly conduct was to destroy him for whom Christ died.

The passage perhaps the most insisted on, is 2 Pet. ii. 1.—"*Even denying the Lord that bought them.*" Whitby acknowledges that the word δεσποτης is never applied to Christ (vid. com. in loc.); and the word ἀγοραζω is often applied to tem-

poral deliverances, especially from outward pollutions. But what particularly deserves notice here is, that these persons are spoken of as *peculiar* sinners. Now if Christ has bought all men, then all who deny him, or, in other words, all the workers of iniquity, all the unregenerate are guilty of it, and of course its *peculiarity* would be done away. On even their own principles, this passage proves nothing in favour of general atonement. *Redemption*, or *buying*, according to them, refers to the application of a benefit. On their own principles, then, these persons are supposed to deny the Lord who bought or regenerated them:—so that, in whatever point of light we contemplate this passage, it can only prove, that "the sow that was washed has returned to her wallowing in the mire."

One more passage I cite from 1 Tim. ii. 4. "*Who will have all men to be saved, and to come unto the knowledge of the truth.*" If from this it be argued, as is usually done, that God wills the salvation of all men, it must also be admitted, that he wills that all should come to the knowledge of the truth; whilst the only means of coming to a knowledge of the truth have not been extended to a great part of the human family. Men are indeed guilty for not propagating the word of life, but, as Calvinists maintain, the crime of *man* does not counteract the plan of *God*. "*This is eternal life, to know Thee the only true God, and Jesus Christ whom thou hast sent:*" of course the heathen have neither a natural nor a moral ability of arriving at this knowledge, or at the eternal life which results from it—for "*how shall they believe in him of whom they have not heard, and how shall they hear without a preacher.*" To speak of willing to save, and not willing to employ the means absolutely requisite to it, is as absurd as to speak of willing life, and not willing to bestow either breath or blood.

Having shown, as I humbly conceive, that what are accounted the strongest passages on the negative of this question, really prove nothing in favour of what they are advanced to support; let us now inquire what the sacred volume testifies in favour of what is usually termed *definite* atonement.

1. Christ's sheep include all those, and only those, who shall be finally saved. "But ye believe not, because ye are not of my sheep," John x. 26. "My sheep hear my voice. Other sheep have I which are not of this fold; them also I must bring, and they shall hear my voice," *Ib.* 16. "I know my sheep, and am known of mine."

For these, and for these alone, he laid down his life. "And I lay down my life for the sheep. I am the good Shepherd, the good Shepherd giveth his life for the sheep," John x. 11—15.

Here is not a word about his laying down his life for the goats: on the other hand, since it is specifically declared that he died for the sheep, it seems to be fairly implied, according to the common usage of language, that he died for them only. "And I give unto them eternal life, and they shall never perish," &c. v. 28. If this verse, as all acknowledge, excludes from a participation in eternal life, all who are not Christ's sheep: then, by parity of reasoning, when he says, "And I lay down my life for the sheep," all others are excluded. But to say, that although he laid down his life for his sheep, yet not for them *only*, is the same as to say, that although he gives eternal life to the sheep, he does not give it to them *only*. Suppose a cruel tyrant to bolster himself up by arguing, that although the sacred scriptures pronounces a blessing upon the merciful—"Blessed are the merciful, for they shall obtain mercy"—yet it does not here assert that the unmerciful also may not obtain mercy. The perversity of the reasoning, in such a case, would be apparent to every one; and it ought to be equally so in the present case. Suppose I were to claim a share in a legacy on the plea, that although it had been left to a

certain person, yet not to him *only* or exclusively, of how much validity would such a claim be reckoned? By parity of reasoning we infer, that since a legacy has been bequeathed to Christ's sheep, even his own precious blood, the goats are *ipso facto* as much excluded as if their exclusion were expressly mentioned.

Again,—All that were given to Christ shall be ultimately saved. "I have manifested thy name unto the men which Thou gavest me out of the world; thine they were, and Thou gavest them me," John xvii. 6. "I pray for them, I pray not for the world." "All that the Father giveth me shall come to me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day," John vi. 39. These, and these alone, are the persons for whom Christ came into the world and died. "And for their sakes (referring to his sheep) I sanctify myself, that they also might be sanctified through the truth," John xvii. 19.—plainly implying that he did not sanctify himself for the non-elect. The sheep are also called "his *seed*," the "travail of his soul." We read that the seed of the woman shall bruise the serpent's head; but that He should die for the serpent's seed, we never read. He died for his spouse, his church. Take care to feed "the church of God, which he hath purchased with his own blood," Acts xx. 28. "Husbands love your wives, even as Christ also loved the church, and gave himself for it," Eph. v. 25. It was only the church, his body that was the object of his advent. "For we are members of his body, of his flesh, and of his bones —the fulness of him that filleth all in all:—And He is the Saviour of the Body," Eph. v. 23. In exact accordance with the foregoing representation we read, that after the consummation of all things, shall be sung a new song—"Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, *out* of every kindred, and tongue, and people, and nation," Rev. v. 9—plainly intimating that the *remnants* of those nations were not redeemed.

2. The same truth may be established from the *design* of the atonement. In this argument it is assumed as true, "that the counsel of God shall stand, and that he will perform all his pleasure"—that his designs shall infallibly be accomplished. If therefore it be shown that the design of Christ in dying, was to sanctify and exalt to his glorious throne those for whom he died, it will evidently follow, that he never died for those who will not be ultimately sanctified and glorified.

That this was his design, the following passages seem to me to establish beyond all controversy. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, *that we might live through him*," 1 John iv. 9. "For God sent not his Son into the world to condemn the world, but that the world through him *might be saved*," John iii. 17. "Who gave himself for us, that he might *redeem us from all iniquity*, and *purify unto himself a peculiar people zealous of good works*," Tit. ii. 14. "For Christ also hath once suffered for sins, the just for the unjust, that he might *bring us to God*," 1 Pet. iii. 18. "For him who knew no sin he hath made to be sin for us, that we might be made *the righteousness of God in him*," 2 Cor. v. 21. It was to *take away* sin—hence, "since it was not possible that the blood of bulls and of goats should take away sin, then said he lo, I come" to effect that which the blood of bulls and of goats could not accomplish. "Behold the Lamb of God, which *taketh away* the sins of the world"—"to *put away* sin by the sacrifice of himself," Heb. ix. 26. "For, by one offering, he hath perfected forever them that are sanctified." "But when the fulness of time was come, God sent his Son—that he might *redeem* them that are under

the law, that we might receive the *adoption of sons*," Gal. iv. 4. "For their sakes I sanctify myself, that they also might be sanctified through the truth," John xvii. 39. "Who died for us, that whether we wake or sleep, we should *live together with him*," 1 Thes. v. 10. "And the bread that I will give is my flesh, which I will give for *the life of the world*," John vi. 51. He came "to seek and to *save* that which was lost."—"Who his own self bare our sins—that we being *dead to sin*, should *live unto righteousness*," 1 Pet. ii. 24. "Christ also loved the church, and gave himself for it; that he might *sanctify* it and *cleanse* it with the washing of water by the word; that he might *present it to himself* a glorious church, not having *spot*, nor *wrinkle*, nor any such thing; but that it should be *holy*, and without blemish," Eph. v. 25—27. But why quote any farther? Wherever the object of his death is mentioned, it is spoken of as a *definite object*, viz. The salvation of those for whom he made himself a sacrifice—not to render salvation *possible*, but to *ensure* it.

This design cannot have place with respect to all men, else it will follow that all men will actually be saved, which those with whom we argue deny with us. And if the *design* cannot have place with respect to the reprobate, neither can the atonement itself, unless we suppose the atonement, so far as respects them, to be without design, or with some other design; both which suppositions are directly contrary to the word of God. How, I ask, would it be any consolation to a believer to know that Christ loved him and gave himself for him, if one who finally perishes may say the same? As this argument is radically important, and, in my view, overwhelmingly conclusive, I state it again. If the death of Christ to accomplish a certain object must ensure the accomplishment of that object, as all Calvinists believe, then the non-accomplishment of the object proves that the offering was not made to accomplish that object. Christ is never said to have died for any, but with a view to procure them sanctification and glorification: therefore he never died for any who will not be ultimately sanctified and glorified.

This is the plain *scriptural* statement, and "let God be true, but every man a liar." If then the design of Christ's death was to save only a part, it cannot with any propriety be said to be designed for others, whose ultimate salvation was not at all contemplated by it; nor can it be said to be sufficient for any purpose for which it was never designed;* nor has it rendered salvation possible, for any but those whose salvation was intended by it; i. e. for the elect. It had, as I contend, no *direct* reference to the non-elect; their days and mercies being lengthened out merely for the elects' sake, who depend upon them and descend from them. It is not more than sufficient for any. The righteous are scarcely saved, and therefore if it be sufficient for all, it must be *equally* so for all.

Those maintaining the opposite sentiment tell us, that the design of God was not properly speaking *to save any*, but to promote his own glory. But the promotion of his own glory must be effected in some particular way, and the object on which it ultimately terminates must be the immediate design of the act. How is his glory to be promoted by the atonement? They reply—by the full salvation of a part, and the aggravated perdition of a part—consequently the abundant salvation of some and perdition of others, being the ultimate objects on which his design terminates, must have been the immediate design of the atonement. One of three things we must

* I do not mean to assert, that there is not *infinite merit* in the obedience of Christ. It is *infinitely* sufficient for the purpose for which it was designed, but for none other. But whether one sin would have required the same suffering in *degree* I know not; in *kind* it would. Rom. vi. 23.

say—that the atonement had no *direct* reference to the non-elect; or that its design was to *save* them,—which no Calvinist will admit; or that its design was to *aggravate* their condemnation—which is so contrary to the whole tenor of scripture, that none will dare formally to maintain it. And yet if he died for the elect, as elect persons whom he intended to save, he must also, in the view of our opponents, have died for the reprobate, as reprobate; i. e. for persons whom he intended to leave in a state of condemnation.

The design of God in any action, can be certainly known only from his own declarations: and as the opinion, that the atonement was to render salvation *possible* to all, and *certain* to the elect, is totally unsupported by the sacred volume, and directly contradicted by it, as has been shown already, it ought not to be accredited for a moment. Salvation is not rendered possible to all, for some have sinned the sin which is unto death, and either this sin was never atoned for, or it was atoned for with the determination at the time that it never should be forgiven. What kind of an atonement this was I leave for others to determine. The atonement, consisting in the obedience and sufferings of Christ, was to render salvation *certain* to those for whom it was made. This has already been proved. Indeed the procurement of salvation, on certain after conditions to be complied with, is no procurement, unless these conditions actually take place. And when we consider that these conditions are entirely at the disposal of God, and that he not only has not secured them, but has determined from all eternity not to constrain some men to comply with them—and that, as they did not like to retain God in their knowledge, so he has hitherto excluded the greater part of the human family from his word, the only possible means of arriving at this salvation—it seems passing strange that any should say, he has rendered salvation *possible* to all, and wills it to all. And what is salvation? Does it not include all the graces of the Spirit, faith, love, &c. as essential parts of it? And yet we are told, that he wills them salvation, and does not give them faith. As well might we say that he wills them heaven and not holiness; or that they should enjoy perfect vision, and yet have neither sun, nor moon, nor star, to guide their wanderings.*

But this scheme, we are told, exalts the mercy of God. The reverse shall hereafter be shown to be true: at present we observe—that however large a grasp it may at first view seem to have, it leaves every thing so indefinite that nothing would be secured.

The mercy of an action cannot be separated from its *design*. If he *designed* their salvation in giving his Son to die for them, it was indeed an act of mercy; but such a supposition is utterly inconsistent with the doctrine of decrees. But if he made an atonement for the non-elect, and at the same time designed that they never should be benefited by it, but that it should turn out to their greater condemnation, then it was not in *mercy* to them, but in *wrath*. And indeed, when these persons are contending for the doctrine of decrees, we suppose that they must believe in a definite atonement; yet when they come to dispute on the doctrine of the atonement, it is the doctrine of decrees which they seem to deny. Some of them have been known to say, that when disputing about the atonement, we ought to leave out of view the doctrine of election, &c. and well they may say so; for the establishment of the one must be on the ruins of the other. I shall close this argument by remarking, that to a consistent Calvinist the preceding remarks furnish an infallible clue to the proper interpretation of many

* This is to be effected, we are told, by natural ability. An ability *without* Christ strengthening us, the scriptures no where recognise. How much ability has the branch to bear fruit except it abide in the vine? *no more*, &c. John xv. 4.

general expressions in the scriptures, which are always held up as very decisive in this controversy. Is Christ said to have died for the world? It was "that the world through him might be *saved*," John iii. 17.—"not to judge the world but to *save* the world," John xii. 47. Did he give his flesh for the world? It was "for the *life* of the world," John vi. 51. Did he taste death for every man (υπερ παντος—υια, is probably the word understood—see the following verse) it was to bring every man to *glory*," Heb. ii. 9, 10. If, then, we explain these expressions in their greatest latitude, we must also suppose that the salvation of *all* was designed, and that the design has failed of accomplishment; but if the *design* of salvation be limited to a part, these expressions must be limited to a part. The same expressions which may at first view *seem* to prove that Christ died for all, will also prove it was with the design of *saving* all.

(*To be continued.*)

Miscellaneous.

SECOND LETTER FROM PURITAN FARM.

Mr. Editor,—It would have gratified you, I have no doubt, to have dined with us last Saturday, not for the dishes, especially on that day, but for the compliments paid by *our wife* to the independence of your Magazine. Among other excellent things said by her after dinner, I distinctly remember the following, word for word. "The banner of nonconformity," said she, "has been kept so folded up of late, that its *fringes* only have been visible. The royal arms of the King of kings might not be quartered within, for any thing that is allowed to appear openly. But now we may hope for a rock in the Congregational Magazine, on which this banner may be displayed on the broad gale of toleration." Her eye glanced at the picture of her ejected ancestor as she spoke, and her look seemed to express an earnest wish, that the days in which he lived had been equally favourable to the avowal of principles held sacred by conscience, and cherished by the heart.

I promised in my last to inform you how we catechize in our family, but with your leave, I will tell you first, how we *were catechized* in youth. Indeed, since I have thought over the proposal I made of sending you our domestick picture; (I do not mean by this the *family painting* mentioned in my last; that, I am sorry to say, hangs in as much uncertainty as ever, if not more; for, unless seeing my reasons in black and white, in your Magazine, have some weight with our wife, I despair of gaining my object. Perhaps, you will drop a hint by way of note, in support of my wish, for unreasonable it *cannot* be; or why should she set such store by that of her ejected ancestor?) This digression compels me to begin my sentence again; because, otherwise, the last part would be too far off from the first to connect naturally in the reading: for if it is with you as with myself, a long parenthesis is a very awkward thing to *mouth* well. I could mention some writers who put me out of voice sadly by this fault; especially when my breathing is short. Now as you criticise at times, do not miss the first opportunity of hinting to book-makers, that they ought to keep in view the case of *weak lungs*, as well as the interest of weak capacities; for a short winded reader is as much confused by a long and intricate sentence, as a shallow brain by a mysterious one. But to return;—

Since I have thought over my proposal of sending you our domestick picture, it has occurred to me, that an account of "my father's house," and his catechizing, will answer the

same purpose, and prevent any *rumpus* in the family; for, I begin to suspect, that our lads and our girls might not approve of being made publick in this way. Now, to avoid hurting their feelings, I have been rubbing up my memory for the particulars of my father's plan; and, what is very remarkable, I have found it more easy to recollect these, than the particulars of my own. And while noting down his Sabbath evening remarks, I seemed to myself living over again the period of youth, with a relish keener even than the reality itself. "*For I was my father's son, tender and only beloved, in the sight of my mother. He taught me also, and said unto me, let thine heart retain my words, keep my commandments and live.*" I can fancy him before me now;—a hale, hearty, plain man, in a full-bottomed wig, setting in his large arm-chair, with a Henry's Bible before him, and an Assembly's Catechism, and surrounded by his children and servants, upon a Sabbath evening. His manner on these occasions was solemn, but not terrifying; truth came from his lips with the majesty of law, but it was still "*the law of kindness*," and enlivened throughout by a plainness which had a *cast* of pleasantry about it, to a stranger. Indeed, a smile was no uncommon thing in the circle, owing to the homeliness and quaintness of some observations; and yet it never bordered upon levity. He had one style for my sisters and myself; another for the grown-up servants; and a third style for the boys who attended upon the cattle; nor was this last the least ingenious, as you will say, when you see the specimens.

After a short prayer, he began his examinations by asking for the texts and heads of the sermons; then he went over two pages of the catechism with proofs. So far, he made no observations of his own; but when questioning was over, he always selected some chapter suited to the subject before us, making the scriptures explain the questions, and the questions throw light upon the scriptures. I shall never forget how he handled the *divinity* of the Saviour, upon the night he determined to quit the old meeting for ever. The Arian minister had preached in the afternoon, upon Christ's temptation in the wilderness; we had all been there, servants and all; and it being his second Sabbath among us, curiosity kept alive attention. But the more we listened, the more we were puzzled; for he was either so misty, or so manœuvring, that at the close, there was no telling what he thought of Christ, nor of Satan. Indeed, when our ploughman joined us on the way home, he said, "Why, Measter, I doubt there be a *caterpillar* got upon our ould tree of life now; I had reather pluck ears of corn from the Bible field, and rill them for myself, than go back to meeting for food, oh, measter!" "Why, Thomas," said my father, "what is amiss?" "I is no scholard, Sir; but when I overhears the youngsters behind, saying as how the parson made out there wur no Devil, but a figure of one, mayhap, my thoughts of him are not far wrong; he dont credit there is a Devil, or he would never spoken as made youngsters laugh at the enemy. And, to be plain, measter, there might be no Saviour for any good a poor sinner can get out of the Jesus *he* preaches; we mun live upon your evening *spoundings*, till we can get a right parson from Eckmondwicke." While poor Thomas was saying this, the tears were in his eyes, and every now and then he looked back to the old meeting, as if he expected to see it fallen. After a short time he left us, saying, "I mun go back to the lane, and drop a word or so among them youngsters, for they are laughing still." My father became very thoughtful, and sighed deeply all the way home; even at tea, he said but very little, and the moment it was over he went to his closet. However, at the stated hour of catechizing, he was in his old arm chair as usual, with Henry's Bible before him, open at the 3d of Matthew. That night he made no inquiry about the ser-

mons we had heard, but, after hearing the questions, he began to expound in his own way, to this effect:—

"Thomas, our minds are like sacks, they keep best when full; what is the best way to keep chaff out of them?" "Cram them with corn, Sir." "Well, I am going to attempt this, at least, if not to *cram* exactly, to leave but little room for the chaff of error. Now lads, I am going to speak about what you have been hearing this afternoon about the Saviour and Satan; and we shall begin with the last, first. You know there are good men and bad men in this world?" "Yes, Sir." "Well, may there not be good angels and bad angels in the other world?" "Yes, Sir." "But the angels were all good at first, how could any then turn out ill afterwards, Thomas?" "Just as our first parents did, who wur every wit as good as angels original, not so great though." "John, (that's me,) were a copy of the Bible sent among spirits who had never seen human beings, nor heard of them before, would such spirits show any good sense in saying, that Pharaoh and Judas were mere *figures* of speech?" "They could never say so, surely; but I see your drift in this question; the new minister never saw the devil, and therefore, declares him to be a figure of speech, although the Bible describes him as fully as it does Pharaoh and Judas." "Right, whatever we know *them* to be real persons by, by the same tokens we know *Satan* to be a real person. Thomas, what terror or punishment did the new minister leave in that final sentence, 'Depart, ye cursed, into everlasting fire, prepared for the devil and his angels?'" "Just none at all, Sir; for I happen to understand the meaning of *figures of speech* from Miss Mary, there;—you know, Miss, you said, when you used to go a-field with I, ploughing for your health, as how I wur highly *figritive* in my speech about weeds, and grubs, and blight, and so forth: now, measter, departing to the great figure, and its little figures, is not no punishment at all; them are things dont want everlasting fire to burn them." "Very true, Thomas; the notion takes away all terror from hell; all sanctions from divine law; and leaves nothing solemn about the Judge himself. Now, lads, do you see through all this?" "Yes, Sir, Tummas has made it out clear." "Well, you must take care not to join those thoughtless youngsters who were laughing at the devil, as we came up the orchard lane. This young minister, who has turned their heads, knows no better himself; but neither his sayings, nor their sneers, can alter your Bible; and, therefore, ought not to alter your fear of the wicked spirit; there is no laughing around him in hell, but '*weeping and gnashing of teeth.*' We come now to a more cheerful subject, that is, the dear and glorious Saviour."

My sheet is done before I am half done, but you shall hear more soon from NON. CON.

VISITS TO THE HOVEL OF POVERTY.

VISIT I.

"And with *Thee* rich, take what thou wilt away." COWPER.

The glorious sun was setting in all its majesty, its last rays streaming in their brightness through the purple and saffron clouds which hung upon the horizon; whilst on one side the forest reposed in shade, on the other the tree tops glowed with light; the long shadows of evening fell on the open lawn, while the depths of the woods were here and there lighted up with a bright beam, which shot athwart their gloom. A tear dropped on the emaciated hand of my friend, as, in bidding her farewell, I pressed it to my lips.—The drawing-room—the Hall were empty—the sounds of mirth were still—the youthful party were wandering over the grounds—and as I passed through the lofty and lonely apartments, no sound broke the silence, but the echo of my footsteps, as I slowly passed to the door.

I lingered for a moment, on the steps of the portico, to gaze on the lovely and varied scene of light and shade, beauty and grandeur, which lay before me. The evening breezes sighed through the grove, and wafted on their wings the gathered fragrance of a thousand flowers. I ordered the carriage to wait for me at the outer gate, while on foot I pursued my solitary way, through those winding paths, which I had so often trod, with the disconsolate friend I had left hanging on my arm.

When I had thrown myself back in the carriage, the landscape, beautiful as it was, vanished from my sight, and my thoughts reverted to the idea of her, whom I had left in all her loneliness.—I still saw her on her couch, and followed her eye as it wandered around her solitary chamber: I still heard her low, weak voice, as recalling her wandering glances, she pressed my hand, and sighed, rather than said, "Oh Mary, must you go, and leave me again alone! leave me to solitude and silence!" "Dear friend," I replied, "you will not be alone"—"Not alone?" repeated she, throwing a kind of shuddering look to the lofty ceiling, and round the spacious apartment.

"Oh no, how can you be alone

"Since God is ever present—ever felt,
In the void waste, and in the city full.
We cannot go—where universal love,
smiles not around;
And where he vital breathes, there must
be joy"—

yes, and even here, his pervading presence can sooth, comfort, and support the soul which holds communion with him—and this silence, and this solitude, must be more precious to a soul in communion with its God, than the best society the world can afford." She shook her head, and sighed mournfully, as she returned the pressure of my hand, and her tearful eyes followed me as I left her chamber.—Oh chill philosophy! thought I, as I pondered on this scene; and hast thou not one ray to warm and cheer the saddened heart and drooping frame! Thy wisdom untenants creation of its God, robs the mind of its richest comfort, and chains the aspiring soul to earth.—*Alone!*—yes, my dear friend, you are indeed *alone*, —not only in your solitary chamber, but *alone* in the universe, if you know not God."

My reverie was interrupted by the stopping of the carriage—I looked out and perceived it was at the door of poor Sally, whose lowly hovel the servants knew I never passed, without calling at least for a few minutes. At this season of the year, the rich glow which succeeds sunset, prolongs the light of day, long after its orb has sunk below the horizon.

I stooped as I entered the low door—in one corner of the clay-floored room was the straw bed on which she had lain for several years, a victim to unremitting suffering and disease. There was no casement to admit the brightness of the western sky, and the dusky twilight scarcely served to discover to the invalid who I was. But when she heard my voice, she stretched out her feeble hand, and bade me welcome in tones of cheerfulness and affection.

"How do you find yourself this evening?" I asked, as I sat down on a low stool by her side—"Comfortable, very comfortable, thank you Ma'am"—"I am glad to hear that Sally, then you have not such pains all through your body as you had."—"My body, oh I wasn't thinking about that, sick and sore as it is—it is in my mind that I am comfortable ma'am—and when that is the case, I don't count a few pains and aches as worth thinking of—for, as the psalmist says, 'Trouble and anguish have taken hold of me, but thy commandments are my delight; for I know that thy judgments are right, and that in faithfulness thou hast afflicted me.'"

"But are you not very lonely, Sally, lying here all by yourself, day and night?" "Lonely, dear heart, no ma'am, I am never lonesome, day or night—how can I be lonesome when I know, nay, when I feel, that my Lord and my God is with me, to comfort and

support me, yea, as the psalmist says, 'My help cometh from the Lord, which made heaven and earth—If I ascend up to heaven thou art there, if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me: if I say the darkness shall cover me, even the night shall be light around me: the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike unto thee—when I sleep, it is under the shadow of thy wings,—when I awake I am still with thee!'—How then, ma'am, can I be lonesome, seeing God is all round and about me, night as well as day, and I have his precious word to read and study by day, and to meditate upon by night—Oh, this dear word, 'it is a lamp to my feet, and a light to my path—his testimonies have I taken as a heritage forever; for they are the rejoicing of my heart. Thy word is very pure, therefore thy servant loveth it. My soul is satisfied, as with marrow and fatness, and my mouth shall praise thee with joyful lips. Unless thy law had been my delight, I should have perished in my afflictions—Oh, how I love thy law; it is my meditation all the day—sweet are thy words unto my taste, yea, sweeter than honey to my mouth. Before I was afflicted I went astray, but now I have kept thy word—yea, it is good for me that I have been afflicted, that I might learn thy statutes—Thy word is better for me than thousands of gold and silver—Oh, it is better to trust in God, than to put confidence in man—He shall come down like rain upon the mown grass, as showers that water the earth—Oh God, thou art my God, my soul thirsteth for thee—my flesh longeth for thee, in a dry and thirsty land where no water is; and because thy loving kindness is better than life, my lips shall praise thee! I will bless thee while I live—I will lift up my hand in thy name.'—True, indeed, dear ma'am, 'the Lord hath chastened me sore, but he hath not given me unto death—For he will deliver the needy when he crieth; the poor also, and him that has no helper—The Lord is my light and my salvation—whom shall I fear—the Lord is the strength of my life, of whom shall I be afraid?' You see then, dear lady, I have no reason to be fearful, though I am alone—nor, with my dear Bible, need I ever feel lonesome—Days, and months, and years, would be too short to recount one-half of his mercies, or even to think over all he has done for me—The meditating on his sweet promises, can turn night into day, a dungeon into a palace, and sorrow into joy—Yea, I can say it is *good for me that I have been afflicted.* And often as I lay awake, though my bones are aching, my heart is rejoicing, and I pass the silent watches of the night in singing his praises, and oh, ma'am, so passing sweet is it to lift up the soul and hold communion with my blessed Jesus, that I do not count the hours that go by, and I sometimes see the sun shining, before I know the night is gone. 'I prevented the dawn of the morning with my cries, for I hoped in thy word—yea, my eyes prevent the night watches, that I may meditate thy word.' Lonesome, ma'am, no never, for what company can be so sweet, so precious, as that of 'Him, who so loved us, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.'—Has he not said, 'I will not leave you comfortless,' nor has he—this, and all his other kind promises, has he fulfilled; he has sent the blessed Comforter he promised, and for the seven long years that pain and sickness have kept me on this bed, has this blessed Comforter cheered and supported me, and made me rejoice in those very things which once I should have thought, and others now think, sad trials."

"But, Sally, those sweet passages of scripture you repeated, though they can support and soothe your mind in trouble and distress, surely cannot

cure the pains and aches of your poor diseased body, and I have often wondered at your fortitude and patience; I really cannot conceive how you can bear such constant pain."—"Oh, dear madam, this sick body is a far lighter burden to bear, than a sick soul—Those who have known, as I have known, the tortures of a convicted conscience; those who have felt the burden of sin; those who have been without hope, sunk in the depths and darkness of despair, only these can tell how light are all the pains of aching bones, and a sick body, in the comparison.

"And however strange it may seem to you, yet indeed it is most true, that at this very moment, afflicted as you see me by an incurable disease, destitute in a measure of food and raiment, yet I would not, if I could, be restored to the health, and comfort, and joy, of my youth, if with them, I must likewise take back the heart of stone, the load of guilt I then laboured under—no, I am far, far happier—far richer now, in the knowledge and love of God. If my blessed Saviour had given me my choice, 'to take up my bed and walk;' or to hear that blessed sentence—'Thy sins are forgiven thee,'—I certainly would have preferred peace of conscience before ease of body. He knew my heart, and has answered my desire. If the doctors could have cured my body, it is very likely I should have engaged again in the business and pleasures of the world, and never thought of any better portion. But thanks to God, all the doctors could give me, did me no good *whatsomever*—I grew worse and worse—was brought to my bed—deserted by all my old companions in sinful pleasures, and being thus cast off as it were, I was forced to seek elsewhere for help; and I went to that great and good Physician, who has healed the sins of my sin-sick soul, and who hath said, 'go in peace, thy faith hath made thee whole.'

"You asked me, ma'am, if I have not at times felt weary of life.—Ah! I once did—often was tempted to destroy myself. But forever blessed be the God who preserved me; and who, at last, by his good Spirit, I trust, directed me to Him, who said—'Come unto me all ye that are weary and heavy laden, and I will give you rest'—and I did go—and I have found rest: and now the days are not too long, nor the nights either, to meditate on his goodness, and to speak his praise. It is true, indeed, that I do sometimes feel restless and low spirited a little—but I try not to be impatient. And when I think what God has done for my poor soul, I am really ashamed not to be willing that he should choose for me: I know that he can and will choose better than I could—so I leave it there. At times I fear I am too desirous 'to depart and to be with Christ, which is far better.' But I try to say, and I hope I do say with Job—'All the days of my appointed time will I wait till my change come.'"

"I came Sally, to comfort you, but you have greater comfort than I can give you—I came to keep you company, but you have better company than that of the best earthly friends—I came to instruct you, but you have instructed me."

"Dear mistress, do not talk so, you have been a true and kind friend to poor Sally—I must have perished had'nt it a' been for your goodness; food and raiment have you supplied me with."

"And are you not in want now, Sally? Speak if you are, and to-morrow I will send you something."—"Thank'ee kindly, ma'am; I believe there is yet a bit of bread in the house; that, and a cup of cold water, is more than I deserve, and as much as I crave—He that feedeth the young ravens will take care I do not perish for lack of food. He does not indeed send ravens, as he did of old to the prophet, but he sends good people and kind neighbours, who supply me with all that is needful. Yes, it is my heavenly Father who sends them,

it is his blessed Spirit that puts it into their minds, and into your mind, ma'am, to think of poor Sally.

"Sometimes there is not a single drop of water, or crumb of bread in the house, and no one near to get me any. But yet I do not feel very uneasy, I know that 'the Lord will provide.' I can still trust in God—'yea, although the fig-tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.'—For he is a good God, and his mercies greater than tongue can tell. Pardon me, dear young lady, for running on thus; but 'out of the abundance of the heart the mouth speaketh:' and I have abundant reason to be thankful to God, and to trust in him at all times—'Trust in him *at all times*, ye people—pour out your hearts before him. God is a refuge for us.'"

"I could sit and listen for hours to you, Sally, but now it is growing late, and I must leave you."—"And when will you come again to see me? it does my old eyes good to look upon you; and it brings to my mind my own dear young mistresses. Oh had my Miss Susan come back to me, she would have been just such a tender hearted lady as you are."—"I will soon come and sit a whole morning by you, Sally," I replied—"and then you must tell me about that dear Miss Susan, that you love so well."—"Oh it will be my heart's delight to talk of the precious child. Good night, mistress, and may the peace of God be upon ye."

The landscape had faded from the view, as I left the hovel; a solemn stillness pervaded the air, and night was spreading its darkness over the face of nature; yet, as I leaned back in the carriage, and thought of the scene I had just left—that low and dusky room, that straw bed—that old and sick, and sorrow stricken woman, were transformed to my mind's eye, into objects of cheerfulness and comfort, nay, even of exaltation and envy. Instead of the saddened and gloomy feelings with which I had left the solitary, silent apartment of my wealthy friend, my heart was now warmed, my soul was elevated, and I tasted of a joy which the world cannot give. I had been where the *felt-presence* of God had banished all loneliness—where the bright hopes of immortality dispelled all the dark fears of the present life—and where the soul's communion with its Creator, had filled it with joys ineffable—where I had witnessed the triumph of religion over pain and fear, and sorrow and death.

EUSEBIA.

FOR THE CHRISTIAN ADVOCATE.

REMEMBRANCES OF THE DEATH AND CHARACTER OF MRS. JANE TAYLOR.

In the month of April, 1823, a breach was made in the society of a neighbourhood in Granville county, North Carolina, by the death of Mrs. Jane Taylor. She had long been a widow; and having lived to see her daughters married and her sons considerably advanced in their education, at the age of about forty-eight, she was admonished by a gradual decline, that the time of her departure from the world was fast approaching. Perfectly sensible of her situation, she manifested an uncommon resignation to the will of God; and not a sigh nor a groan escaped her lips in the severe attacks of pain to which she was subject. She often conversed upon her approaching dissolution with serene composure, and expressed a cheerful and animated confidence in a happy futurity.

But notwithstanding the approach of death may be long foreseen, it seldom comes at an hour when it is expected. She was at the house of her brother, about twelve miles from home, at the period of her dissolution. She had been for a short pe-

riod more unwell than common, but the day before her death her health and spirits were better than usual. During most of the night she seemed to enjoy a quiet and refreshing sleep; but about day in the morning she suddenly awoke, and informed her brother that the hand of death was upon her. He was a physician of eminent skill, and soon discovered that her words were too true, and that all the powers of medicine were useless. Her relations gathered round her; and for several hours she exerted herself to comfort them for her loss; and conversed with them in a solemn and composed manner; during which time, she repeated many passages of scripture appropriate to her situation, and expressive of her confidence in the Redeemer—her stay in trouble and her strength in death. But the current of her life gradually subsided, and her pulse gently faltered, till she was no more!

It had always been her wish while living, to be buried on her plantation by the side of her husband, and directions were accordingly sent that her grave should be there prepared. The news of her decease was peculiarly heavy and distressing to all her servants. Two aged men, who had always been distinguished for their faithfulness in her service, with grief too big for tears, at length appeared at the family burying ground with spades and mattocks. The grave was measured off; and the eldest of them stepping forward, began to dig. But the thought that those cold clods were soon to fall upon the bosom of a kind and indulgent mistress, soon checked his progress—and with grief, and almost despair in his countenance, he slowly articulated: Well—mistress is dead! The mattock fell from his hand, and turning away he wept like a child.

It was nearly dark when the procession arrived at the place of interment, attended only by her nearest relations. The plantation was embosomed in a wood; and the still and solemn silence was only interrupted by the sighs and sobs of distress. The coffin was lowered into the grave by the hands of her brothers; and, as the clods fell upon it, the woods echoed back the distressed and doleful wailings for the dead. But the sound has died away—a green turf now covers her humble grave, and many hallowed benedictions rest upon her memory.

A woman, in the middle ranks of life, who discharges the duties of a wife, a mother, and the mistress of a family, and discharges them well, has little opportunity, and as little desire, for publick distinction: she is necessarily confined to a domestick circle, consisting of her neighbours and relations, beyond which her worth is seldom known. But her duties—within this limited sphere—are difficult, complicated, and important, and demand the exercise of every virtue and every grace, which can adorn our nature: and when we find them to have been performed in a manner in an eminent degree exemplary by any particular individual, it is difficult to describe them; because, from their nature, they scarcely admit of delineation. Such a character, like beauty in painting, can never be given to the life. There are delicate lines and shades, and an *expression* in the whole, which the pencil cannot reach. The subject must be seen, and seen in various lights, before a full and just impression of it can be received. We shall, therefore, say but little of the character of Mrs. Taylor, convinced as we are, that every thing we might say would fall short of the original.

She was one of those interesting females who make their home too agreeable ever to be induced to leave it, for the purposes of ostentation or amusement. In her house every thing was attractive, and every thing seemed to be sanctified; so that even the infidel who trod her threshold might be convinced that the Saviour of mankind had surely been a visitant at this dwelling; for the manifest benediction of his peace dwelt there.

In the discharge of her domestick

duties, her conduct was so nicely tempered, that her servants never felt their bondage, and her children feared no correction so much as her displeasure. As a parent, she acted upon the opinion that the principles which children imbibe from their mothers are of more consequence to society than the maxims of the wise and learned. Her charities were liberal and secret; and if she ever stepped beyond her domestick sphere, it was to be useful to others.

As a member of the Presbyterian church she was a constant attendant on publick worship, and an uniform partaker of the holy eucharist. But her religion was not sectarian, nor did she scrupulously adopt the dogmas of a system: but while she avoided all controverted subjects, she dwelt with peculiar pleasure upon those practical portions of scripture which all denominations who insist on a life of holiness, adopt as rules of Christian temper and conduct; and so strictly was her own conduct regulated by them, that her's might be truly said to be the religion in which good works are calculated to lead others to glorify their God and Saviour. No neighbourhood disputes or little animosities ever found a place in her bosom; and if she ever had an enemy he was always treated as a friend. She was modest and cheerful in her deportment, possessed of an amiable sweetness of disposition, well calculated to insure respect, and to infuse a spirit of benevolence into those around her. Her life and her death corresponded; and as she had lived doing good, she died fearing no evil. VICINUS.

Reviews.

IMPROVEMENT OF TIME. *Two Discourses, delivered in the Chapel of the College of New Jersey; December,* 1822. *By Philip Lindsly. Trenton; printed by George Sherman.* 1823. pp. 53.

(*Concluded from p.* 271.)

Professor Lindsly's second sermon on Ephes. v. 16,—"Redeeming the time,"—is an excellent and very animated discourse. We think it well calculated to profit all who read it with attention, and we are glad that it has been published. The following address to the aged is truly affecting—

"Were there any aged hearers present, I would appeal to them, and respectfully ask:—what think you, venerable fathers, of this representation? Come, tell us your opinion of the theme in question. Let the voice of experience be heard within these walls. Let the warning of wisdom and of years be given to the young and rising generation. Say, fathers, do your three score years and ten seem long now that they are past? Look back, and recount to us the joys of life. What are they?—for we fain would know them. Where are they?—for you, doubtless, in your day, have been merry, and active, and successful. You have been subject, perhaps, to fewer accidents and calamities than most of your fellow men. You have had an opportunity, it may be, of viewing the brightest side of human life, of trying it, in its most advantageous form, and for the longest period. What are its pleasures? Alas, you search in vain the mighty waste of years never to be recalled. You sigh as you remember the visions of earthly bliss which delighted the fancy, and absorbed the mind of youth and manhood; but which have, long since, vanished away like a dream of the morning; or yielded only pain, and sadness, and disappointment. 'Few and evil,' you exclaim, 'have been the days of the years of our pilgrimage.' Few and evil, do *you* acknowledge them to have been? *You* who have seen so many, and those too, apparently, so fair and joyous? Who then will deny that life is short? Who will affirm that evil does not mark its flight? Could you redeem the years that are gone—could you live life over again, would you spend it as you have done?

"But are your eyes, at length, opened upon the truth? Have you learned the worth of time? Can you impart sage and seasonable counsel to the youthful followers of your footsteps? Can you point out to them the rocks and shoals on which your frail bark had well nigh foundered?

Or, are you still wedded to the same idols which you have hitherto worshipped to so little purpose?—Still wandering in the same path which promised so many delights when you first entered it, but over which clouds and darkness have continued to rest? Why pursue a course, every step of which hurries you forward towards that deep gulf which is already half disclosed to your view, and which will presently swallow you up forever? Why not desist—why not stop short instantly? Why not seize the single moment that remains, and search out a new way—a way to peace, and purity, and heaven? Already have you arrived at the threshold of that narrow house which is appointed for all living. You are on the confines, and in sight of that world of spirits which must be your eternal home. What are fancy's fairy visions now?

"Experience has taught you many serious lessons, and unfolded to you much of the real character of all human schemes, and hopes, and possessions. You have marked changes and alterations in every thing around you. You have witnessed the most extraordinary revolutions, at home, and abroad. Empires, and kingdoms, and republicks, have risen and fallen; have flourished and been crushed, as it were, beneath your eye. Every year has borne testimony to the instability and emptiness of earthly pomp, and power, and grandeur. Look over the map of the world:—what havoc, devastation, and misery have attended the march of human society through the last fifty years? Where is the favoured spot on the face of our globe, which, during that short space, has remained tranquil, peaceful, and happy? What has been the lot of your own immediate neighbourhood—of your own little circle of friends and acquaintances? Where are the companions of your early days? Do you not begin to feel yourselves strangers in the land of your birth? One generation has sprung up after another around you. The ties which once endeared you to life—which bound you to the world—which enchained your fond hearts to earthly joys, are burst in sunder. You stand almost alone—like the solitary traveller in a mighty desert. Your children, it may be, on whom you once so much doted, and whom you regarded as the props of your declining years, have followed the dear partner of your cares and your affections to the mansions of silence.

"What then is left to render existence desirable? Why, after all these bitter trials and bereavements, are you not thoroughly weaned from the world? Why is not your heart, at last, fully set on heaven? Why do you not long for admission into that happy country, where the wicked cease from troubling, and where the weary be at rest? Why this reluctance to depart—whence this hesitation—this lingering in a land of so many woes? Why do you still cling to a world which has afforded you so little enjoyment; and which promises nothing but pain and mockery while you remain its votaries? Ah, it is because you tremble at the future! Conscience is now busy in summoning before her bar the actions of a long and thoughtless life. The ghosts of murdered hours, and days, and years, haunt your imagination; and cause you to startle, and to shrink back with horror from the awful reckoning which awaits you, when the brittle thread of life shall break, and usher you into the presence of the righteous and terrible Judge.

"What spectacle in creation is more pitiable than that of a venerable old man, just tottering on the brink of the grave, whose past life gives no pleasing anticipations for the future? What more horrible than that of a notoriously wicked old man—a hoary-headed miser, or knave, or drunkard, for instance? Suppose him utterly insensible to his own fate—do we not instinctively shudder at the prospect before him, and regard him as the most perfect example of hardened depravity, and stupid infatuation, which can be found upon earth? Suppose him not indifferent—suppose him awakened, at last, to all the dangers of his situation—but in despair! See him on his bed of languishing and death; sensible that the hand of God is upon him; groaning under a weight of bodily pains and infirmities, sufficient of themselves to exclude every other concern, but which to him are nothing to the fiercer torments, the unspeakable agonies of the mind; discerning no ray of hope or mercy through the utter darkness which surrounds him; no kind angel near to uphold his sinking spirit, or to guide him through the dismal valley which is opening fast upon his view.—What would he not give for one day, for one hour, to seek an interest in that Saviour whom he has hitherto neglected or despised, and to fit him for his flight into the world unknown? The gold of the Indies would be lighter than vanity if balanced against a moment. 'Time, time,' exclaimed queen Elizabeth, when on her death-bed, 'a world of wealth for an inch of time!'

"No, brethren, time cannot be purchased with thrones or empires—else had kings been beggars to redeem an hour."

The following extract begins with a very just and important remark; and ends with a solemn and powerful appeal.

"The gospel gains nothing by any compromise with the world. Nor does the world gain any thing by such a compromise. It is as absurd as it is wicked to deceive ourselves, or to suffer others to deceive us in this concern. We cannot serve God and Mammon. We cannot cultivate that temper and cherish those affections which are congenial with heaven; while we are intent on a fortune—while we are intriguing for office—while the soul is all anxiety about some, no matter what, mere temporal good.

"I do not say that it is impossible for a man to acquire riches, or to be elevated to honourable stations, and to be faithful as a steward of God at the same time. But it is very hard—very difficult—very rare. A wise man would not be willing to run the hazard. He would see that the chances are greatly against him. He would discern the dangers which beset the path of the numerous candidates for worldly distinctions;—and he would carefully avoid this path. His prayer to God would be—'Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.'

"A death-bed is a fair touchstone by which to try the character of earthly things. Let wealth, rank, power, office, fame, philosophy, pleasure, be brought to this test—and you shall read 'vanity of vanities' inscribed on them all, as objects of our chief desire or main pursuit.

"These, then, are not the objects which demand our time and our hearts. Had we nothing else to live for—to hope for—life would not be worth a thought. That there is an object of infinite and eternal moment to engage our mind; and yet that these should principally, or rather supremely, engross it, is a moral phenomenon which will excite the astonishment of all intelligent creation while the universe exists. It will astonish the inhabitants of hell, no less than the hosts of heaven, so long as one monument of this folly can be found in all the dominions of the Almighty. Shall we blindly walk in the steps of the millions who have already perished; and of the millions who are still perishing, the voluntary slaves of this world's cruel, implacable master? Shall any of us go from the healthful fountain of science and religion—of enlightening, ennobling science—of purifying, exalting, heavenly religion—to degrade ourselves to a level with the meanest, most ignorant, most grovelling of Mammon's deluded victims? God forbid!"

We have space only for another quotation.—It exhibits, we think, a specimen of the author's best manner—

"Have we been in danger, in trouble, in sorrow, in sickness, in affliction—and did we not secretly promise, that, if God would deliver us, we would sin no more against him? Our presence in this place to-day is proof that God did deliver us: Have we remembered his mercy and performed our vows?

"How often, within the current year, have we been almost persuaded to become the disciples of the blessed Jesus—and again have hardened our hearts, and turned aside after vanity? Remember, God has said, 'my Spirit shall not always strive with man.' 'He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.'

"Has not the hand of the Lord been stretched forth in judgment among us? How many souls has he taken from the number of our acquaintances? Has not the voice of mourning been heard in our streets? Who among us has not been called to shed a tear over some deceased relative or friend since the commencement of the present year? What were our emotions and our resolutions when we contemplated the cold remains of a beloved parent, or brother, or sister, or companion? Did not, in that awful hour of heart-rending anguish, the voice of the dead pierce our souls and bring home the warning—'be ye also ready; watch and pray, for ye know not what hour your Lord doth come?' And did we not solemnly bind our hearts to an immediate and faithful compliance?

"But where now are all our resolves, and purposes, and convictions? Whither has fled that tender conscience—that susceptible heart—that kindly relenting—that heavenly aspiring—that pensive, thoughtful, sorrowing spirit, which seemed just about to soar above earth's delusive dreams, and to wing its joyful flight to kindred spirits in the skies? Has death then so suddenly lost his terrors? Has the grave concealed from our view affection's idol, only to dry up the fountains of sympathy, and to check the flow of penitential feeling, which, for a few sad moments, we suffered to take its course? How many calls like these shall we disregard? How soon may we be constrained in bitterness to exclaim, behold, 'the harvest is past, the summer is ended, and we are not saved?'

"'Quench not the Spirit. Grieve not the Holy Spirit of God. To-day if ye will hear his voice, harden not your heart. Behold, now is the accepted time; behold, now is the day of salvation.' Boast not thyself of to-morrow;—this night thy soul may be required of thee; then, whose

shall those things be which now engross thy thoughts and affections?"

The author's desire to introduce collateral matter, and to accommodate his address to the peculiar circumstances of his audience, leads him, in this discourse, several times to start aside from his main purpose. He returns, it is true, very soon, and sometimes with advantage to his argument; but this, on the whole, has had an injurious effect on the *unity* of his discourse. In the conclusion, in which the main point to be pressed should be most closely urged, it is less distinctly seen than in some other parts of the sermon. We do not indeed believe that in the numerous addresses which a parochial clergyman is obliged to deliver to his people, he can, or ought, to have always in view a single point, toward which the whole that he says should be concentred. This, we are persuaded, would not *always* conduce to edification, to which every thing else should be made subservient. Still the effect of a discourse—and it is *effect* which every preacher should aim at—is, in general, greatly promoted by unity. Where all that is said looks forward to one great impression, the effect is always the most powerful, and likely, of course, to be the most lasting. This method of address is like applying the repeated and weighty strokes of a hammer to one and the same spot—the material must be hard indeed, if, in such a case, an impression, and a lasting one, is not made. On the contrary, if every blow falls on a different spot, there may be many slight impressions, and yet none that are deep, or that will be much or long perceived.

We cannot conclude this article without saying, that to our certain knowledge the discourses which professor Lindsly has, from time to time, published, have done good. We therefore hope that he will continue these occasional publications. In this way he may perhaps be even more useful than if he ministered statedly to a particular congregation. He has obtained a hold on the publick attention, which we think he ought to use, to promote that good cause which we are sure it is his best pleasure to advance. His first publication has rendered a service to the Theological Seminary at Princeton, which we perceive that its enemies regret, and which its friends certainly ought to remember with gratitude.

ANTIQUITIES OF THE JEWS, CAREFULLY COMPILED FROM AUTHENTICK SOURCES, AND THEIR CUSTOMS ILLUSTRATED FROM MODERN TRAVELS. *By William Brown, D.D. Minister of Eskdalemuir. In two volumes. Philadelphia, published by William W. Woodward.* 8vo. *vol. i.* pp. 631. *vol. ii.* pp. 526.

Biblical students in this country have long and very sensibly felt the want of such a work as is here announced. Some accurate knowledge of Jewish antiquities is not only indispensable to every well qualified minister of the gospel, but useful, in a high degree, to all who desire to read the holy Scriptures with full understanding. Yet the acquisition of this knowledge has been scarcely practicable, by many who have been very sensible of its value. The books from which it was to be derived were both scarce and costly, and some of them in a language not generally understood. In the volumes before us, whatever is most important in regard to this interesting subject is reduced to system, and brought within a reasonable compass. We have, indeed, not yet had time to give this work the thorough perusal which it merits; but we have inspected it sufficientiy to justify the statement we have given: and we perceive that the professors of the Theological Seminary at Princeton recommend it highly, and we believe have introduced it among their pupils. The work is not of a nature to admit of being judged of by extracts, unless they were made more extensively

than would consist with the scanty pages of our miscellany. We notice it chiefly with the view of making it known to our readers, as supplying what we are certain has been considered by many as a desideratum. The typographical execution of the work is such as its nature demanded, and is highly creditable to the printer. It is accompanied by two plates—one exhibiting the ground plan of the Jewish temple and its courts, in the days of our Saviour—the other a similar plan of the court of Israel, the court of the priests, the temple, &c. If plates did not always greatly increase the price of the book of which they make a part, it would have been desirable that these volumes should have contained many more.

LESSONS FOR SCHOOLS, TAKEN FROM THE HOLY SCRIPTURES, IN THE WORDS OF THE TEXT, WITHOUT NOTE OR COMMENT. IN THREE PARTS. *Philadelphia, published by Kimber and Sharpless, No.* 93, *Market street*, 1821, pp. 240.

SCRIPTURE LESSONS; BEING A NEW SELECTION FROM THE OLD AND NEW TESTAMENTS, FOR THE USE OF SCHOOLS. IN THREE PARTS. *Part I. Historical Selections from the Old Testament. II. Lessons on our Duty towards God and Man, selected from various parts of the Scriptures, and arranged under appropriate heads. III. Selections from the Evangelists and Acts of the Apostles. Boston: published by William B. Fowle, No.* 45, *Cornhill. True & Greene, printers*, 1823. pp. 242.

The first of these books was compiled by two benevolent Englishmen, who had visited Russia for the purpose of promoting the system of mutual instruction. It is an admirable and judicious selection of Scripture passages, well arranged under distinct and appropriate heads.

This compilation has been adopted and extensively circulated throughout the Russian empire, by order of government. It is used by the British and Foreign School Society, in the schools under its care; and it was, by an order passed in 1821, by the Controllers of the Publick Schools for the First School District of the state of Pennsylvania, introduced into the schools under their care.

The other book has a title page somewhat different from that which we have just noticed: but in the preface it professes to be an improvement of it, and to have made it the basis of the selection which it presents to the publick. It professes to have altered "indelicate expressions," and to have aimed at "furnishing a selection as free from any sectarian character as the book to which all sects appeal." Of course a comparison is invited. This we have made; and the result we shall present to our readers.

A work of this kind, consisting entirely of scriptural selections, is, we conceive, susceptible of improvement only in three ways; in respect to its arrangement, by additions, and by omissions. Let us inquire how far the Boston edition has succeeded in improving the original compilation; concerning which the preface observes, "a selection so hastily made, although admirably executed, was thought to be susceptible of improvement."

No improvement has been made by the Boston editor in regard to the arrangement; for his *general* arrangement is throughout the same as that of the original compilation.

In the Boston edition some additional matter has been introduced. The passages selected from the book of Job, and the passage taken from 1 Kings, xviii. 17., we acknowledge to be an improvement. But can any man, who reveres the inspired authority of holy scripture, award the same commendation to selections from the *Apocryphal* book ECCLESIASTICUS, introduced

into a compilation professing to be a selection from the OLD AND NEW TESTAMENT, and promiscuously arranged under the general head of *scripture lessons*, accompanied by no note by which an uninstructed mind could distinguish them from genuine scripture passages? Two verses taken from this book are found in page 117; and pages 152, 153, are almost entirely occupied by quotations from the uninspired writer of that book. Is there nothing *sectarian* here? Who would dare thus to associate apocryphal writings with the oracles of the living God, and impliedly attribute to the former the same authority and the same honour he attributes to the latter—but a *Catholick*, who regards both as canonical and inspired; or a *Unitarian*, who lowers the authority of divine revelation, and would make it bow to the decisions and emendations of arrogant mortals, who, in the pride of intellect, imagine themselves too wise to receive truth on the simple testimony of their Maker?

The omissions by the Boston editor are numerous. In part the *first* he has expunged the selections under the following heads:

1. The destruction of Sodom and Gomorrah.
2. Elijah is taken up into heaven.
3. The three children of Israel delivered out of the burning furnace.

In part the *second*, the passages under the following heads are omitted:

1. Of our Lord and Saviour Jesus Christ.
2. Of the Holy Spirit.
3. Duties of husbands and wives.

In part the *third*, the passages under the following heads are expunged:

1. Of John the Baptist, the Forerunner of Christ.
2. Jesus sendeth forth seventy disciples.
3. The necessity of regeneration.
4. Jesus Christ declareth that he is the true Bread of Life.
5. The Lord declareth that he is the Fountain of living water.
6. Jesus Christ the good Shepherd.
7. The transfiguration of our Lord.
8. The Entrance of Christ into Jerusalem.
9. The Imprisonment of Peter and his Deliverance.
10. Paul preacheth in the synagogue at Antioch in Pisidia.
11. Imprisonment of Paul and Silas, and the conversion of the Gaoler.
12. Discourse of Paul to the Pastors of the Church of Ephesus.
13. The humanity of the people of Melita, and the arrival of Paul at Rome.

From an inspection of these heads, it will be seen at once by every one acquainted with the Holy Scriptures, that the passages arranged under them must, in a work acknowledged by the Boston editor to be "admirably executed," be both interesting and important. It is natural to ask, Why did he omit these heads, together with their appropriate scripture selections?

Was there any thing to offend the ear of modesty, or to pollute the mind of the reader, in these passages, that he has excluded them from his *improved* edition? Nothing of the kind that we can perceive. Did he suppose our American youth so pure as not to need to be informed that the Saviour has pronounced, that "whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery?" Did he imagine human nature so chaste, that our youth need not be taught that the Almighty has guarded the honours of the marriage bed by a solemn decree? "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

Did he suppose our American females naturally so disposed to do their duties, that it was unnecessary to spread before them those admirable lessons on their appropriate duties, given by the apostles Peter and Paul, and quoted in the book which he has aimed at improving?

Why, we ask again, have all these heads and the passages arranged under them in the Philadelphia edition, been excluded from the Boston edition? If the reader will look over the heads, he will find there is in them nothing of a *sectarian nature;* nothing but what belongs to our common Christianity: and if the heads be not sectarian, surely the passages selected from that divine book, which the Bostonian in his preface represents as being free from a "*sectarian character,*" must be equally free from this offensive quality.

It were easy to convict the Boston editor of want of judgment, by reviewing the passages he has omitted. The account of the destruction of Sodom and Gomorrah affords an awful display of divine justice, and is certainly calculated to impress the reader's mind with a salutary fear of offending God. The preservation of the three Israelites in the burning furnace, not only interests the youthful mind by the exhibition of Almighty power, but serves to encourage us to adhere to duty at every risk, under a persuasion that God can support us in any trial, or deliver us from any danger. What can excel the address of Paul to the elders of Ephesus? How replete with noble sentiments! When did the great apostle appear in an attitude more inviting, more commanding, more captivating, and more affecting? What a model for the ministers of Jesus Christ! How solemn the charge which falls from his lips, to be faithful in feeding the flock over which the Holy Ghost has made them overseers! What taste, what judgment dictated the omission of a passage, with which no classick writer can furnish one that will bear a comparison?

But, in these omissions we find reason for bringing a more serious charge against the Boston editor, than want of judgment. We think it no breach of Christian charity to say, we believe the spirit that dictated these omissions is *hostile* to some of the *fundamental* doctrines of our holy religion. We are constrained to say, "An enemy hath done this." Would any friend to the great doctrine of regeneration have supposed it an improvement to expunge that interesting conversation which our Lord had with Nicodemus, in which he so solemnly affirms the necessity of being born again: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Would any friend to the Divinity of Jesus Christ have expunged those testimonies of inspired writers that are usually quoted by those who believe this grand and essential doctrine of the Bible, as furnishing conclusive proof of it—under a persuasion that the omission of them would be an improvement to a work designed to instruct the young? Would any friend to the *personality* and *divinity* of the Holy Spirit, for the same reason, expunge more than four pages of scripture quotations, that go to establish this essential article of the common faith of all Christians? Would any friend to the vicarious atonement of our Lord Jesus Christ, suppose that it would be an improvement to a compilation of scripture passages to omit those texts that hold up to view this foundation of a sinner's hope?

The fact is, the Bible itself is too *sectarian* for those *liberal* men, who would degrade the Son of God to a level with his own creatures; who extol the dignity of human nature in terms that contradict the plainest testimonies of inspired writers; and who deem it too humiliating to accept of a salvation purchased by

blood divine; because it implies that man is a sinner, helpless and undone. Were it in their power they would expunge all those passages from the Bible that go to prove doctrines to which they feel so hostile. Hence their attempts to prove certain passages spurious. Hence many of their emendations, and forced interpretations. Every Christian is too sectarian for these *liberal* teachers—who will not deny the Lord that bought him, who will not discard that offensive truth, the total depravity of human nature, and who will not disbelieve the necessity of being regenerated by the power of the Holy Ghost.

We have felt it to be our duty to expose this *new selection* of scripture passages, as defective in judgment, and as criminal in design. We hope all persons who wish to use that valuable compilation of Biblical selections, made in Europe, will be careful not to receive the *Boston*, in place of the PHILADELPHIA edition. J.

Literary and Philosophical Intelligence.

It has been lately ascertained, that a round galvanick conductor of the electrick fluid is, in every portion of its surface, equally fitted to act on the magnetick needle; and likewise that the poles of a magnetized steel bar are not necessarily situated at its extremities,—but that, by a particular mode of touching, the two ends will have similar poles, whilst the middle exhibits the opposite polarity. Mr. Barlow's discovery, as to magnetism affecting or residing only in the superficial parts of masses of iron or steel, has been experimentally proved, by means of magnetized flat bars, one-tenth of an inch thick, which are found equally powerful with bars of considerable dimensions and weight, under the same extent of surface.

Sir E. Home has discovered that the membrane called the tympanum or drum of the ear is muscular in its structure, and composed of a series of muscular radii, all of equal length, in consequence of the exactly circular form of this membrane, and meeting in its centre. To this exact equality in the lengths of the muscular fibres in the human ear, Sir Everard attributes its great capability of appreciating musical sounds. He states, that the ear of the elephant has an oval membrane, with fibres of very unequal length; and to this circumstance he attributes the alleged insensibility of that animal to any but low or grave sounds.

The following facts show the great utility and cheapness of gratuitous medical dispensaries. A late report of one of these institutions in Paris states, that, in 1821, 3428 patients had been prescribed for, of whom not more than 101 had died: the whole expense amounted to only about thirteen francs for each patient. The total number of persons assisted during eighteen years by this institution had been 28,582, of whom only 994 had died. Dispensaries are beginning to be formed in most of the principal towns of France.

A French journal recapitulates as follows the advantages derived to science by the late British voyages of discovery in the Arctick Seas:—

1. That the continent of America is not so extensive as has been commonly supposed towards the North Pole. 2. That its northern coasts, though at present inaccessible, lie under parallels less elevated than those of the Asiatick coasts in general, and exceed only by a few degrees the latitudes in the north of Europe. 3. That Baffin's Bay, as it is called, is not properly a bay, but forms a part of the Arctick Ocean, communicating with it by Lancaster Strait. 4. That Greenland is not conjoined with the Arctick countries of North America, but forms an immense island, or rather a sixth continent (Australasia being the fifth) from the extremity of the great headland which it projects, between Europe and America, to New Siberia, which appears to be its furthest limits. 5. That admitting this, it must be frozen land, and not the Hyperborean Ocean, which fills the space between the 80th degree of latitude and the North Pole. 6. That, combining the results of the Polar expeditions with Russian discoveries, there is reason to conclude that this Arctick continent has been originally subject to the same geological laws as the other great divisions of the globe: its configuration, it would appear, is similar; its greatest breadth being in the northern part, as in the five other continents. One advantage to navigation has already resulted from certain passages discovered by Captain Parry; the whale-fishers that have ventured as far as Lancaster Straits having returned with rich cargoes.

M. Flourens has, by a course of experiments on various animals, accumulated a variety of facts in order to ascertain that precise part of the brain in which the impressions made by external objects on the senses centre, and produce sensations; and from which other nerves, under the control of the will, conduct irritation to the muscles, and cause them to perform the movements of the body which have been willed. This sentient point is placed by M. Flourens in the superior portion of the *medulla oblongata*, at the part where the *tubercula quadrigemina* adhere to it. M. Flourens also states, that the *cerebellum* is the essential organ of locomotion: and that, on this part of the brain being compressed or mutilated, the animal is no longer able to preserve its position according to the dictates of the will, but appears to be under a state of intoxication or vertigo. When the cerebellum was removed altogether, the faculty of performing regulated motions entirely ceased. It nevertheless perceived if menaced with a blow; it heard cries, and endeavoured to avoid danger by a thousand fruitless efforts: in a word, it retained its faculties of sensation and volition, but lost the power of producing voluntary muscular contractions. The integrity of the *cerebrum* appears to be indispensable for the exercise of sight and hearing: when they are destroyed, the will is no longer manifested by acts of spontaneous volition.

It is not without pain that we record experiments of this nature on sensitive, though irrational, beings, however curious or important the results. But we feel far more pain of another kind, at the wretched spirit of Materialism with which facts of this nature are often descanted upon by some modern physiologists, both continental and British. To us it appears demonstrably certain that the nicest discoveries relative to the structure and use of every part of organized nature, when rightly considered, cannot but lead the mind to the contemplation of an all-wise and infinitely powerful Creator; who has endued the inferior animals with their appropriate functions, and has superadded to man a soul, clearly distinct from all its material envelopments or instruments, even when apparently most chained and impeded in its operations by their imperfections or irregularities.

Mr. Fosbroke, in the second number of his Encyclopedia of Antiquities, gives the following curious description of the ancient taverns of Italy.

"Nothing is a stronger proof of the size and populousness of Herculaneum, than its nine hundred publick houses. These houses, as appears by the Herculanean placard, contained not only baths, but *pergulæ*—galleries at the top of the houses, or balconies, but more commonly green arbours,—and *cœnacula*, dining rooms in the upper story of the house. A kind of counter appears at Pompeii, because the Romans did not recline, but sat, when they refreshed themselves at these places. The flaggons were chained to posts. The landlord and landlady had a particular costume. Vendors of unguents and perfumes also attended, and addressed the guest with *Dominus* and *Rex*, if he hoped for custom. In the inns on the roads there were both hot and cold meats; but Plutarch mentions a Spartan who brought his own meat, and gave it to the host to dress. Tiberius prohibited their selling any baker's goods. Nero permitted only boiled vegetables, though every kind of delicacy was common before. Juvenal describes the company as usually consisting of thieves, sailors, artificers, drunken Galli, &c.; and these places then, as now, were considered as permitting freer behaviour than elsewhere."

Dr. Webster, in his account of the island of St. Michael's, states, that in the orange groves every tree yields annually 6000 or 8000 oranges or lemons; and that 26,000 are known to have been gathered from a single tree. The proprietors, to whom speculation would be a fatigue, sell the produce to English or American merchants, whose agents travel about the country, purchasing all the fruits, even before they are ripe. Dr. Webster calculates the annual exports of fruit at nearly 60,000 chests: what remain in the island he rates at 40,000.

An American engraving of Barley Wood, the residence of Mrs. Hannah More, is on sale at New York, the profits of which are to be devoted towards establishing a missionary school for females in Ceylon, to be called Barley Wood. Such a compliment from a far country must be acceptable even to the Christian humility of the illustrious female to whom it is paid; especially if she is aware of the degree in which her writings have operated for the improvement of the female character on the distant shores of the western world.

A Bengalee version of Todd's enlarged edition of Dr. Johnson's Dictionary, is in a course of publication in India. The publick is indebted for this laborious and useful work to the conjoint labours of Baboo Ram Comul Sen and Mr. Felix Carey.

At a late meeting of the Calcutta Asiatick Society, Major Harriot presented a memoir respecting the Gypsey tribe, the supposed migrations of which he traces through various countries. In the province of Khorasaun the Gypsies are said to be numerous, and are called Karashmar. Four thousand of the Kaultee or Loolee class were brought into Persia fourteen hundred years ago, by Bairam

Ghor, as musicians, from Kaubul, and thence were subsequently scattered over Iran, Syria, and Egypt. The Nuth in India, the Kaulee in Persia, and the Gypsey in Europe, lead the same wandering life; and practise the same feats of dexterity, musick, and palmistry. Major Harriot remarks, that whether in England, Russia, Sweden, Spain, Bohemia, Turkey, Persia, Syria, or Egypt, we may, through language alone, still trace, with general accuracy, the oriental feature and descent of this singular fraternity, although every vestige of tradition respecting their history is lost.

[*Christian Observer.*

Religious Intelligence.

FOREIGN.

From the Missionary Chronicle of the Evangelical Magazine, for May, 1823.

South Sea Islands.—We have much pleasure in presenting to the members of the society the two following letters, which relate to the circumstances of a most unexpected and providential opening of a new and extensive field of missionary operations in the Sandwich Islands; where the population is perhaps five times greater than that of the Society Islands. It has seldom, if ever, been our lot to introduce to our readers information of a more interesting nature; and, we doubt not, it will infuse new animation and zeal into the meetings of the society at their approaching anniversary.

Honarooroo, in Woahoo, one of the Sandwich Islands, near Owhyhee, 10th August, 1822.

Reverend and dear Sir,—It is only a short time since we wrote to you from this place, (May 8th,) favoured by Mr. Ritchie, one of the owners, and supercargo of the ship Lady Blackwell, of Calcutta, (captain Hall,) bound for Canton, after a short trip to the N. W. coast of America. In that letter we gave you an account of the unexpected and remarkable circumstances which had providentially opened our way, and, we may say, constrained us to visit *these* islands.

The pleasing and prosperous circumstances of the missions in the Society Islands were briefly noticed, though we had sent previous letters, in which those circumstances are more dwelt upon. Pomare's death, (he died at Tahiti two or three days after our last interview with him) we trust, will not occasion any harm to the cause of missions in these islands.

His Britannick Majesty's cutter the Mermaid, from New Holland, called at Huaheine, in February, 1822, where we had then been six or seven weeks. The cutter was on its way to the Sandwich Islands, to convey a schooner, as a present from George IV. to the king of those islands. Captain Kent offered a free passage to us, and a missionary, and a few natives, to the Sandwich Islands and to the Marquesas, at which he said he intended to touch on his return; and said he would bring us back to Huaheine. His obliging offer induced us to consider whether we ought not to avail ourselves of so favourable an opportunity to convey the Gospel to the *Marquesas*. Our friends, Barff and Ellis, who are filled with charming missionary zeal, tempered with prudence, highly approved of the opportunity being seized. We found also an extraordinary solicitude among the Christians of Huaheine, kings, chiefs, and people, to send *that* gospel, which had made themselves so happy, to their perishing heathen brethren in the *Marquesan* Islands. The church unanimously selected two of their deacons, and their wives, for this arduous engagement, who all accepted joyfully the appointment, notwithstanding the difficulties and dangers connected with it; only expressing a fear, lest they should prove unequal to so great a work, and unworthy of so high an honour.

Our missionary friends agreed also between themselves, that Mr. Ellis should lead these devoted servants of the cross, and assist in establishing them in their new situation. Under these circumstances, we could not hesitate as to the path of duty. Nor did the necessity we should be under, of going first to the Sandwich Islands, pain us; but we rather rejoiced in the prospect of seeing for ourselves the condition of those islanders, and the state of the American mission, which we learned had been established there. By the will of God, we had a prosperous voyage; and, after a month's sail, we came in sight of the islands. Our reception, by our brethren and sisters, the American missionaries, (as we mentioned in the letter of the 8th May,) was most affectionate. The brethren received us on the beach, and kindly constrained us to take up our abode in their missionary house; where, with much pleasure and edification, we have been domesticated with the four families to the present time. Mr. Bingham and Mr. Thurston are preachers, Mr. Chamberlain and Mr. Loomis are not. None of them have as yet begun to preach

in the native language, but only in English, which, until Mr. Ellis came, was interpreted by two Owhyeean youths, who have been educated at the mission school in America. Besides these four families, there are two other missionary families, on the neighbouring island of Atooi; but neither Mr. Whitney nor Mr. Ruggles are preachers. The way was opened for the admission of missionaries here in a remarkable manner: Divine Providence having induced the king Rehoreho to cause the idols and morais of these islands to be destroyed,* just before our friends came, and, in fact, while they were detained at sea by contrary winds. As their entrance upon the islands was providentially facilitated, so their establishment here is very comfortable. They have the approbation of the king and the principal chiefs; and have been used to have one service in the convenient chapel (which stands near the mission house) on Lord's day, and one evening service in the course of the week. An unpleasant circumstance arose, which at once cut us off from all expectation of visiting the *Marquesas*, and placed at an indefinite distance our possible return to Huaheine. In this trial we had the kindest sympathy of our missionary friends; who, as well as ourselves, felt a persuasion that by-and-by light would shine out of darkness, and we should all perceive that some valuable end was to be answered by the gloomy providence: and this persuasion has proved pleasingly correct.

From our first reaching these islands, they appeared to us to present a missionary field of the first magnitude, and of the greatest promise; and while lying at Owhyhee, before we saw our missionary friends here, we frequently said to each other, "Would God, that missionaries were here, to speak to these people, of the wonderful works and the grace of Jehovah, in their own language!" Whilst we were at Owhyhee, the chief of that fine island, and many others, greatly desired that the pious natives who had come with us, and Mr. Ellis, would remain in these islands, "to teach them the *Good Book*, and all the good things which had been learned in the Society Islands." When we reached this island, many expressed the same wishes respecting Mr. Ellis and our Tahitian friends. But though our hearts yearned with compassion for this numerous, ignorant, and vicious people, yet these repeated requests were in no degree hearkened to, until the painful providence above referred to. While we were meditating, what could be intended by our way being so hedged up, as to prevent our visiting the Marquesas, and even our getting away from these islands, Auna (which is the name of one of the excellent deacons from Huaheine) and his wife, came up to us at the mission house, from the king and queen of Atooi (with whom Auna and his wife have lived ever since they came to this island) with an earnest request from those important and influential personages.

But before we proceed, perhaps it will be well to mention the singular providence which led to Auna's residence with them. When we landed at this island, while our missionary friends were requesting us, with our Tahitian companions, to take up our residence at the mission house, a respectable looking person was desiring our companions might go and reside with him, as they were his countrymen, having come from Tahiti some years ago. This was agreed to, and the deacons and their wives went with him. He introduced them into the house of the queen of Atooi; this person being her confidential attendant. Auna's wife soon discovered, that this Tahitian was her own brother! who had left Tahiti when a boy, and they had not heard of him for nearly thirty years.

This was pleasing to all parties; the queen desired they would be her guests, and, ever since, Auna and his wife have been teaching the queen's household, which is large, many useful things, and also praying with them, morning and evening. We now turn to the message which they brought to Mr. Ellis, and to us, from the king and queen of Atooi and many chiefs; which was, that Auna and his wife might stay here, and teach them and the people to read and to write, &c., and to worship Jehovah. Also, that Mr. Ellis would go, and fetch his wife and children to settle here as a missionary, to teach them all good things.

We asked Auna if he and his wife were willing to stay in this place: he said, their hearts desired it, if it was right; and if their *Ora madua*, (pastor) Mr. Ellis, would settle here, then they should be glad; because the Lord had brought us here, and perhaps it was his will we should remain. When we had received this interesting communication, we could not refrain from admiring the wisdom of all the divine dispensations, and remembered the exhortation:—

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face.

We quickly invited our American brethren to a consultation. Auna related before them what he had previously told us,

* This was done in consequence of what he had been informed had taken place in Otaheite, &c.

and we desired their sentiments freely; which, after exchanging a few words with Mr. Ellis, they gave. Our missionary friends unanimously declared their opinion, that the thing was from God; that, at present, there appeared a decisive indication, that Mr. Ellis and the Tahitians should enter this missionary field; and that if, after due deliberation, inquiry, and prayer, it should continue to appear so, they should rejoice to receive them as brethren.

They had no doubt but Mr. Ellis's experience in missionary labours, among a people in many respects similar, and his acquaintance with the language, would prove a great blessing to all parties. This unanimous opinion of our friends, and Mr. Ellis's willingness to remove, notwithstanding his great usefulness at Huaheine, has left no choice. The path appears quite plain; and, we may add, the king of Rehoreho and his favourite queen also desire Mr. Ellis to come. Our object now is to obtain the means of bringing Mr. Ellis and his family hither as quickly as possible; for which purpose we shall endeavour to charter a vessel from this place, or from New Holland, as we may be able. He, however, who has hitherto enabled us to commit our ways to him; who has so remarkably appointed our path, will, we trust, graciously continue to direct our steps.

It is now two months since Mr. Ellis consented to settle here, in aid of the mission at this place, though of course at the expense and under the auspices of our Society. Since this determination, a very close attention has been paid to the language of Owhyee; and he now preaches in it with ease and fluency two or three times a week, to attentive and increasing congregations.

Mr. Ellis has composed four hymns, in the Owhyeean language, which are sung in the chapel. You will hardly be able to conceive the delight we had in hearing these people, for the *first time*, uniting to sing the praises of Jehovah in their own tongue! A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance, than that which is presented by the Sandwich Islands, could scarcely be found. A group of twelve or thirteen fine fertile islands, in one of the most delightful climates perhaps any where to be met with, rising rapidly into consequence as places at which vessels may refresh, passing from the western side of the new world to the eastern parts of the old world, and as the port for repairs and refreshments to great numbers of Pacifick Ocean whalers; having also a population of above 200,000 inhabitants, must have great importance as a missionary field. We made a tour round the greater part of this beautiful island, accompanied by our missionary friend, Mr. Bingham, and a messenger from the king; and were every where received with the greatest kindness, both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice, and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies; sometimes within a house, sometimes under a tree, or in the shade of a rock. We did not find any native who had the least notion who it was that made the sea, the sky, or themselves; but they all said, it was *maitai* (good) to learn these things, and to worship Jehovah; and that as soon as the king told them to do so, they would all come to learn. At one place (*Uarua*) we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal *priests* of the abolished system. He made many inquiries about the nature of this new religion; and proposed some difficulties for solution. Among other questions, he asked whether Jehovah could understand, if they prayed to him in Owhyeean, or whether they must all learn English! When he had received answers which appeared to satisfy him, he said it was *maitai*, (good) and he was ready to receive instruction and to worship Jehovah, as soon as Rehoreho (the king) should order it. All seems to hang on the word of the king! The government of these islands is an absolute monarchy; there is no law but the king's will. The king (Rehoreho) says to the missionaries and to us, that by-and-by he will tell his people that they must all learn the *good word*, and worship Jehovah; but that the missionaries must teach *him* first, and get well acquainted with the Owhyeean language. But alas, the king is slow to learn! Nevertheless, these difficulties, and all others, we trust, will be overruled, and in due time removed, that the glorious gospel may have free course to promote the happiness of man, and the glory of God! Two weeks ago the names of twelve persons were given in, who appear to be sincerely attached to the word; so that ere long we hope, the administration of Christian baptism to the natives, will commence by the missionaries.

Dear Sir, we trust you will desire our Christian brethren and sisters, in Britain, to unite with us in thanksgiving to God, for this remarkable opening for still more extensive missionary usefulness! and in earnest prayer for the Divine blessing upon the joint efforts of the American and English missionaries in these islands, that the present most promising appearances may be abundantly realized.

But, while our dear friends are thus

thankfully acknowledging the Divine goodness, which has granted the success for which they have been praying, it would perhaps be unnecessary to remind them, that fresh openings for exertion will require increased zeal in all the officers of societies at home, and also increased liberality in all the friends of the Saviour; in order to enable the Parent Society to meet the unavoidably increased demands which must, in such cases, be made upon its funds.

An American vessel has recently informed us that she spoke a ship in the neighbourhood of Tahiti, which said she had packages and letters for us; so that we hope to meet with these on our return to the South Sea Islands. A day or two ago we had the gratification of seeing a letter from you, accompanied by Magazines, Registers, &c. and addressed to our good friend Mr. Bingham. They were presented by Captain Starbuck, of L'Aigle. We have had great delight from perusing the Missionary Chronicles up to January 1822. The Lord is truly riding forth in his Gospel chariot in every quarter of the world! and we trust he will proceed conquering and to conquer, until all shall bow to his gracious sceptre! What a delightful picture do these Chronicles and Registers present, of numerous associations of good men of various denominations, harmoniously and successfully labouring in different parts of the Lord's vineyard.

We write by the same vessel which conveys this to Canton, to the American Board of Foreign Missions, mentioning the wish of our missionary friends at this station, that Mr. Ellis should unite with this mission; and giving them our special reasons for concluding that it is the will of Providence that he should settle here. It was our intention to have inclosed a draft upon our respected Treasurer, for a sum about equal to the expense to which our long residence here must have put the family. This sum must have been considerable for our three selves and five or seven natives from Huaheine; (for every thing is at a high price in this place;) whether raised in the islands or brought from abroad (America, &c.) Our obliging friends have however absolutely forbidden our offering any remuneration. We feel it justice to add that these pious, intelligent, and interesting families, have uniformly acted with as much affectionate kindness towards us, as they could have done had we made a part of their own mission, or even been literally their brethren.

Our residence among the Sandwich islands has afforded us much satisfaction; the only drawback on our enjoyment, (except the particular providence which at first looked so gloomy, and which detained us here,) has been brother Ellis's extreme anxiety about Mrs. Ellis, who will of course be unable to account for his long absence.

The usefulness of our visit to these islands is, through the favour of Divine Providence, in several respects evident. Through the same mercy by which we are preserved in perfect health, we were saved, a few days after our arrival at Karakakoa Bay, Owhyhee, from a watery grave. A whale boat, which had been lent to us by the Captain of an American ship, was swamped, through the ignorance or carelessness of the boat steerer, and we were all overwhelmed in the breakers. But we cheerfully trust that *he* who hath delivered will continue to deliver, so long as our preservation shall be for his glory! —Bless the Lord, O our souls!

Entreating your prayers, and those of our Christian friends at home, that Divine direction and grace may be afforded, to mark our way, and to hold up our goings in his paths:—in hope of soon being favoured to receive communications from you and our other dear friends:—begging you to present our kind Christian remembrances to your brother Secretaries, to the Treasurer, and to all the Directors of the Society, and requesting you to accept our assurances of much affectionate regard, we remain, dear Sir,

Yours faithfully,

GEORGE BENNET,
DANIEL TYERMAN.

P. S. The king's decision is made in favour of the Gospel! He, his queens, and chiefs, are all learning from day to day. Two days ago, the chapel overflowed with all the royalty and other dignity which these islands afford. All connected with the mission are fully employed in communicating instruction in reading and writing to kings, queens, and chiefs, old and young! Verily Jehovah is a God hearing and answering prayer! O for grace and wisdom to all concerned, rightly to improve this remarkable providence!

G. B.
To the Secretary. D. T.

Extract of a letter from Mr. Ellis, dated at WOAHOO, *one of the Sandwich Islands, July 9th,* 1822.

Dear Sir,—The deputation which I have the honour to accompany, will probably have acquainted you, by their communications sent in the Lady Blackwood, with the unexpected and remarkable manner in which a way was opened for our visiting those and the Marquesan Islands. I will not therefore detain you with a recapitulation; yet I cannot forbear observing,

that the indications of the Divine will were peculiarly striking, and every circumstance concurred in pointing out the path of duty. The voyage seemed to be marked out by the finger of God, and we appeared only to follow the cloudy pillar of his providence. The facilities it promised for the extension of the Redeemer's kingdom and the prosperity of his cause, together with the favourable opportunity it afforded for the introduction of the gospel among the Marquesan Islands, (an object we had long been desirous to accomplish,) filled our hearts with joy, and called forth our most fervent prayers for the success of our undertaking.

After a most agreeable voyage of thirty-one days, land appeared in sight; and we soon afterwards found ourselves within a few miles of the most easterly point of the large island usually called Owyhee, but the proper name of which is *Ha-vai-i*. We continued sailing along within a few miles of the shore until March 31st, when we came to anchor in Karakakua Bay, about 10 A. M. The bustle occasioned by the boats passing from ship to ship, the natives paddling about in their canoes, surrounding our vessel with vegetables, &c. for barter, crowding our decks, hallooing to each other, singing their heathen songs in honour of their late or present king, produced a scene of confusion which, contrasted with the quietude of the Sabbath among the Society Islands, very powerfully affected our minds. In the afternoon, I preached to our little Tahitian congregation, from 1 Cor. vi. 11. "And such were some of you." The ship was crowded with natives from the shore, and many were in their canoes alongside during the service; they all behaved very quietly, and listened with attention. The singing of our Tahitians appeared to interest them very much. While our vessel remained at Karakakua, we made frequent visits to the shore, and conversed almost daily with the people, whom we always found kind, and attentive to what we conversed with them about. I also made two visits to Kairua, the residence of the king's brother-in-law, who is governor of the island. He appeared pleased with our visit to the islands, and supposing that we were all missionaries, expressed his wishes that two of us would remain with him, to instruct him in reading and writing, also in the knowledge of the true God and the religion of Jesus Christ, saying, that the king had missionaries residing with him in Woahoo, but that he had none with him in Owyhee. Several others also seconded his request by asking some of us to become their teachers.

After waiting a fortnight for the Prince Regent (the schooner sent out by the British government as a present to the king of these islands,) our captain weighed anchor, and proceeded to Woahoo. We called at Kairua and Tevaihae on our way; and on Monday the 21st, we came to anchor in Kou harbour, off Hanarooroo. Shortly afterwards we accompanied captain Kent on shore, and were met on the beach by the Rev. Mr. Thurston, and Messrs. Chamberlain and Loomis, missionary brethren from America, who have been here about two years. Our meeting was peculiarly gratifying, and they kindly invited us to the mission-house. After paying our respects to the king and other branches of the royal family, together with foreign residents of the place, we accompanied our brethren to their residence, about half a mile from the landing place, where we were very kindly welcomed by our sisters Thurston, Chamberlain, and Loomis, who repeated the invitation we had before received, to spend in their family the time we might remain on the island, which we gladly accepted, and have been very comfortably accommodated during our very protracted detention here. Our brethren and sisters are very laudably employed in studying the language, and teaching several of the natives; preaching also the gospel by means of an interpreter. They appear to possess the spirit of their office; and though they experience much opposition, and are exposed to many trials, yet are enabled to persevere in their benevolent attempts to propagate the gospel of the Son of God among the benighted tribes around them, who are literally perishing for lack of knowledge.

Our Tahitian companions were soon invited to the house of Kaahumanu, queen-dowager of Temehameha, lately married to Taumuarii, king of Atooi. They had met with a countryman of theirs, whose name is Moe, who had formerly been with the mutineers in the Bounty, but had been residing here many years as steward to the queen's brother, the governor of the island of Moui. The intelligence and amiable manners of Auna and his wife, together with their truly Christian deportment, soon gained them the esteem of their host and hostess, who became remarkably inquisitive about the change that had taken place in the Georgian and Society Islands, and the present state of things there. Every necessary information was cheerfully given, and every inquiry fully answered by Auna and his companions, to the entire satisfaction of the chiefs and people; contradicting entirely the false reports that had been maliciously propagated among them, as to the degraded state of the people of the Society Islands, and especially of the kings and chiefs, who were represented as poor and miserable. They were also frequently inquired of by Rehoreho, the present

king, respecting these kings, and were enabled we hope perfectly to satisfy his mind, and remove some of his prejudices against Christianity. Family worship was regularly performed by our friends every morning and evening. of which the king and queen expressed their approbation, and desired to join, requesting that it might not be performed before they were awake in the morning, as they were anxious to unite in it. Auna and his wife had now full employment in teaching the king of Atooi, his queen, and their attendants, to read and write; the proficiency of the Tahitians in which very much surprised them.

About three weeks after our arrival, they prepared to visit Moui and the large island of Owhyhee. They then requested that Auna and his wife would continue here, and accompany them, to instruct them in the word of God, &c. They also expressed their wishes that I would remain with them, and send for my family; or go back to Huaheine, and return here with them, to teach them in the good way to heaven. From the first day we had landed, we had often been requested and invited by some of the chiefs and people to come among them; but considering the field occupied by our American brethren, we had made no answer to their applications: however, we now felt that we must give them some decisive answer. We consulted with our missionary brethren here, and requested their opinion as to the expediency and desirableness of the Tahitians remaining, and my returning to engage in missionary labour in the Sandwich Islands. They declared it their unanimous opinion, that it would most likely be for the advantage of the great cause in which we were all engaged that our Tahitian friends should remain; and expressed themselves pleased with the prospect of my becoming a labourer in these inviting fields. Messrs. Tyerman and Bennet were also of opinion that I could be spared from the Society Islands, and that there was much greater need of more labourers here than among those islands, which were so well supplied with Christian teachers. We therefore requested Auna to tell king Taumuarii and Kaahumanu that we were anxious they should be instructed in the doctrines, precepts, &c. of the *new religion* (for such they call Christianity,) and that it was perfectly agreeable to us that he should remain with them; and that I would return with my wife and family, and, with the servants of Jesus Christ already here, engaged in teaching them and their people the good things we had been teaching the natives of the Society Islands.

In the evening of the same day we waited upon them, when they expressed their pleasure at our friends remaining with them, and not going on to the Marquesas; and also the satisfaction they felt at my intending to return and settle among them. The next morning Auna and his wife, with many tears, took an affectionate leave of us, to accompany the king of Atooi and his queen to Moui and Owhyhee; we followed them with our prayers, that the leaven of the gospel which they carry may soon spread among the unleavened mass around them. A few days afterwards, Rehoreho, the king, expressed to Mr. Bingham and myself, his decided approbation of my coming here, as did also his queen and most of the chiefs, together with his prime minister, Karanimoku (ycleped Mr. Pitt). I have since received a letter from Auna, dated Moui, in which he speaks of the kindness and attention he had received from those whom he accompanied; also that he had been able to keep up family prayer every day, and to hold two prayer meetings with some few (who were attached to the new religion) every Sabbath.

To a missionary's view, these islands now present a fine and an inviting people. The population at present is perhaps upwards of 100,000. Generally speaking, they have cast away their idols, but not entirely; they may truly be said to be without any religion at all, and are literally waiting for a better one than that which they have just abandoned. Some few attempts have been made to revive the old system of idolatry, but have not succeeded, as it has but very few advocates among the chiefs or persons of influence in the islands. The great majority of the people, though halting between Christianity and heathenism, express themselves favourable to Christianity, yet fear publickly to attend religious instruction, lest they should incur the displeasure of the king.* The general answer which most of them make when we invite them to attend to religion is, We are waiting for the king to send his messenger to tell us it is his wish, or to see him go before us himself in learning to read, and in praying to the true God. When the king begins to pray and to worship Jehovah, then all the people of the islands will follow. We are waiting for him, and we wish him to make haste and attend to it. The king has frequently expressed his conviction of the truth of the Bible, and the superiority of the principles it inculcates; that by-and-by he intends publickly to avow himself a Christian, to worship Jehovah, to believe in Jesus, and use his influence to make the religion of Jesus

* This letter was written previously to the happy change related in the preceding letter of the deputation.

Christ the religion of all the islands; but that at present his chiefs are of a different opinion, and seem, he says, satisfied with the present order of things.

The analogy between this and the Tahitian language is very great; as they are evidently only different dialects of the same tongue. I hope soon to be able to preach in it with perspicuity; and to set before the people in a plain and intelligible manner, the unsearchable riches of Christ: the will of God for their salvation. I have preached regularly twice a week ever since our arrival, to our friends from the Society Islands; many of the natives of these islands have attended and generally understand the greater part of the discourse. I have also been daily engaged in the acquirement of the language, and find my acquaintance with the Tahitian affords me very great assistance, and accelerates my progress. The king proposes to be our instructer, and requests us not to apply to the common people, as they will teach us to speak incorrectly. He is perhaps the best acquainted with the language of any individual in the islands, and would make the best instructer; but his time and attention are seldom unoccupied by his other numerous affairs. However, we are very happy to receive instruction from him whenever we can find him disengaged, and feel very thankful that he is so much disposed to assist us. I trust the time is not very far distant when the knowledge he possesses of his own language will be employed in assisting the translation of the Scriptures into it, as Pomare's was in aiding the translations into Tahitian.

It is much to be regretted that this interesting group of islands should have been so long overlooked by the Christian world. Mr. Young informed me, that after they heard of the missionaries residing in the Society Islands, they were very anxious that some should be sent among them. I am decidedly of opinion, that had missionaries been sent here soon after the Duff's voyage to Tahiti, the difficulties that now lie in the way, would not have existed; and there is every reason to suppose, humanly speaking, that they would have been as happy now as those highly favoured islands are. The American churches have however manifested a truly commendable solicitude for their salvation, and have made the most praiseworthy exertions for the melioration of their wretched state, by sending among them as goodly a number of missionaries as are now in the field, besides a considerable reinforcement which is shortly expected to arrive; and if I can by any means hasten the period when these islands shall be happy in the enjoyment of the blessings of the Gospel, I shall be very willing to spend and be spent in so delightful an employment; and I feel assured that you will rejoice in the advancement and prosperity of that glorious cause in which the Church of Christ throughout the world have a common interest. Wishing you increasing success in all your arduous undertakings,

I remain, dear Sir,
Your obedient servant in Christ,
WILLIAM ELLIS.

To the Treasurer.

DOMESTICK.

The foreign missionary intelligence which we this month communicate is so recent, and so highly important and interesting, that we determined to give it at length—to the exclusion of that of a domestick character, except the extracts from the Minutes of the General Assembly, which will be found below. In our next number the domestick intelligence will claim a large portion of this department of our work.

As our miscellany goes into the hands of many who never see the printed extracts of the General Assembly of the Presbyterian Church, we have determined to insert in it all the acts of that ecclesiastical body which relate to general subjects, or the knowledge of which will, in our judgment, be generally gratifying to our readers. We find that to do this will not occupy much space, and we mistake if the doing of it will not often be found useful even to those who receive, or are entitled to receive, the printed extracts of the Assembly. These extracts too often do not reach those to whom they are sent, or reach them very tardily; and to those who possess them it may still be convenient to see in the Advocate what is of the most general interest, separated from matter of smaller moment. We give this month a part of these extracts, and the remainder will appear in our next number. On the entire accuracy of the extracts the fullest reliance may be placed.

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The General Assembly of the Presbyterian Church in the United States of Ame-

rica met, agreeably to appointment, in the Seventh Presbyterian Church in the city of Philadelphia, May 15th, 1823, at 11 o'clock, A. M. and was opened by the Rev. Obadiah Jennings, the Moderator of the last Assembly, with a sermon from Hag. i. 7 and 8. "Thus saith the Lord of Hosts, Consider your ways. Go up to the mountain and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

May 16, 9 o'clock, A. M. the Assembly met in the session room belonging to the First Presbyterian Church in this city, and was constituted by prayer.

The stated clerk reported, that agreeably to order, he had procured the binding of 200 copies of the 4th volume of Printed Extracts, with a copious index, prepared by Rev. Colin M'Iver.

Resolved, That one copy of this volume be presented to each of the Synods, and that the remaining copies of it, and also of the 2d and 3d volumes, be offered for sale, at 75 cents per copy.

Two hundred copies of the Extracts from the Minutes of the General Association of Massachusetts were received, and it was agreed that a copy be given to each member of the Assembly.

An Overture containing extracts from the minutes of the Synod of New York and New Jersey, requesting a division of the Synod, was submitted to the Assembly, aud being read, the request was granted, and Dr. Richards, Dr. Hillyer, and Mr. John Johnston, were appointed a committee to make arrangements for the organization of the Synods contemplated by the Overture.

Messrs. Armstrong and Fine were appointed a committee to receive from the commissioners to the Assembly, an account of the miles travelled by them severally, and to make an apportionment of the commissioners' fund, agreeably to a standing rule on the subject.

A petition of Hezekiah May, respecting a claim to land belonging to the estate of the late Elias Boudinot was overtured, and being read was referred to the trustees of the General Assembly, and the trustees were directed to determine the case according to the principles of justice and equity.

The committee appointed to endeavour to furnish the Assembly and individuals with copies of the first volume of the Printed Extracts, reported that they have found that it will be impracticable to do it on the terms specified in their appointment; but that, if the Assembly will grant them the permission to use the Extracts published, they will attempt to have the extracts of the years in which there is a deficiency, reprinted at the expense of individuals, who may wish copies of the said volume.

It being the order of the day for this afternoon, the election was held for delegates to attend the several ecclesiastical bodies connected with this Assembly. The ballots were taken, and committed to Messrs. Rodgers, Post, Glenn, Whelpley, Cater, and Dr. Caldwell.

This committee reported, and their report being read, the following persons were declared duly chosen, viz.

Rev. David M. Smith, Rev. Wm. Hanford, and Rev. Samuel W. Brace, to attend the next meeting of the General Association of Connecticut.

Rev. David M. Smith and Rev. Wm. Hanford to attend the next meeting of the General Association of Massachusetts, and Rev. Samuel W. Brace was appointed an alternate to either of these delegates who may fail to attend.

Rev. Wm. Patton to attend the next meeting of the General Convention of Vermont, and of the General Association of New Hampshire, and Rev. Hiland Hulburd was appointed his alternate.

It being the order of the day for this afternoon, reports from the Presbyteries on the subject of educating poor and pious youth for the Gospel Ministry were called for, and Messrs. Cooley and M'Cartee were appointed a committee to prepare a statement, exhibiting a view of the reports received and the decisions made by the Assembly upon them severally.

Thirty-six copies of the Extracts of the Minutes of the General Association of Connecticut were received, and it was agreed that a copy should be given to each of the Presbyteries represented in this Assembly.

The following communication from the General Association of Massachusetts, was received and read, viz:

Springfield, June 28th, 1822.

Rev. and dear Sir,—I discharge a duty assigned me, in transmitting to you the following vote of the General Association of Massachusetts, which was passed by them during their session in this town, the present week.

"The Rev. Dr. Rice, having presented the Association, in behalf of the General Assembly, a revised edition of the Constitution of that Church,——*Voted*, That while we most sincerely reciprocate the feelings of Christian affection expressed by Dr. Rice, in presenting the Constitution of the General Assembly of the Presbyterian Church, the cordial thanks of this Association be presented to that body for this token of their regard, and that the Secretary communicate this vote to the stated clerk of the Assembly."

With respectful consideration,

ENOCH HALE,

Secretary of the Mass. Gen. Asso.

REV. W. NEILL, D. D.

Stated Clerk of the Gen. Assem.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz.

Of Rev. William Ashmead, he gave his mileage to the Contingent Fund - - - $4 53
Of Mr. John Tate, Augusta county, Virginia, per Robert Ralston, Esq. - - - - - 12 50
Of William M'Harg, Esq. per Rev. Dr. Neill, treasurer of the Dollar Society of the First Presbyterian Church, Albany, for do. - - - - - - 31 00
Of Rev. Isaac V. Brown, from the Dollar Society of Lawrenceville, N. J. - - - 28 00

Amount received for the Contingent Fund - 76 03

Of Rev. John Woodhull, D.D. his third instalment for the Synod of New York and New Jersey Professorship - - 30 00
Third do. of William Wikoff, Esq. for do. - - - 20 00
Third do. of John T. Woodhull, M.D. for do. - - 10 00
And third do. of Gilbert S. Woodhull, M.D. for do. - 10 00
Of Rev. Samuel B. How, his third do. for do. - - - - - 10 00
Third do. of John Pool, Esq. for do. - - - - - 20 00
And third do. of Colonel John Neilson, for do. - - - 20 00
Of John Stillé, Esq. his third do. for Synod of Philadelphia Professorship - - - - - 50 00
Of Rev. George C. Potts, from the Endowment Society of the Fourth Presbyterian Church, for do. - - - - - - 18 63
Of Rev. John B. Davies, Chester District, South Carolina, per Thomas Flemming, Esq. of Charleston, South Carolina, $436.24; of which is for the Southern Professorship - - 427 20
And for the Concord Scholarship, by Ladies of Poplar Tent - - - - 9 04
Of Rev. John Cousar, of Salem, South Carolina, his fourth instalment for the Southern Professorship - - - - - 50 00
Rev. Bobert Wilson James, for do. - - - - - 30 00
Mr. George M'Cutchen, for do. 10 00
Mr. James M'Fadden, for do. 10 00
And Mr. David Wilson, for do. 10 00
Of Alexander Henry, Esq. his second instalment for the Oriental and Biblical Literature Professorship - - - - - 50 00
Of "A Friend," his second do. for do. - - - - - - 50 00
Of Rev. Wm. C. Brownlee, he gave his half of the mileage of a Commissioner to the Students' Fund - - - - - 2 57
Of Rev. Thompson S. Harris, per Rev. Dr. A. Alexander, for the Eumenian Society Scholarship 20 00
Of Rev. Samuel Lawrence, collected towards his subscription for the Scholarship to be endowed by the Senior Class of 1823 - - - - - - 25 00

Total $958 47

View of Publick Affairs.

Having nothing of a Domestick nature peculiarly interesting, we have continued to participate in the anxious curiosity of Europe in relation to the war with Spain, and we find nothing calculated to alarm us in regard to that country. The French had been there a month, and nothing had happened—says a Seville paper—that had not been foreseen, except the very tardy advance of the French army. From the calculations of the Parisian Ultras, and the large military force employed, it was supposed, even by the Constitutional party, that their operations would have been conducted with far greater energy. Preparations for such operations were accordingly made by the Spanish Constitutionalists—Madrid has been deserted by all its inhabitants who possess any influence in the nation, and the publick stores have been removed. During the greater part of the progress of the French, the inhabitants of the country wherever they have come have fled before them. It is said that an additional army of 30,000 men will be sent to reinforce the invaders. This intelligence will not be unwillingly heard by the friends of Spain; because it affords unquestionable evidence of the strength of the opposition. It should also be considered that the French army—in accordance with their profession of amity to the Spanish nation and their declaration that the war was only against the Cortes—have always held out the assurance of paying for all that might be consumed by the army, and of the preservation of the most perfect order during the march. So long as these declarations could be adhered to, or even so long as a semblance of good faith could be preserved, a certain degree

of neutrality might be looked for in that great portion of the population which consists of those who are too poor to remove their families. But it will be difficult for the French government to supply funds for the sustenance of the army, and it will be impossible for their generals to prevent quarrels between the soldiers and the peasants. Forced contributions and violent aggressions will drive great numbers into the Guerilla parties. The service of these troops (who act as partisan corps) resembles that performed by our riflemen, and is in the greatest degree destructive and terrifying to an invading army. It would seem to require great ardour on the part of the aggressors, to support the constant apprehension of an attack which may be made by a greatly inferior force, and which can scarcely be guarded against in a country like Spain—consisting of innumerable passes and defiles, affording great facilities for skirmishing, and for a safe retreat when a blow has been struck. These Guerilla parties appear to consist of volunteers, and to have a constant communication with each other. Their force is said to be rapidly increasing, and the operation of the causes above named will strengthen them abundantly. It is the opinion of our late minister to Spain (Mr. Forsyth) that the Spanish nation is well prepared for resistance, and that there is much unanimity in support of the Cortes. There is a French gazette published at Madrid, probably with a view of operating upon France.

A Russian army has been assembled on the Vistula—whether intended to *ensure* the loyalty of France by marching to Paris, or to proceed directly to Spain—or to serve purposes entirely unconnected with the Peninsula, has not been discovered.

The French government is said to have appointed an ambassador for the new court of Spain, in anticipation of the advance of the army to Madrid.

There is a rumour of a renewal of the negotiation between Great Britain and France, with a view to peace; but this will probably be ineffectual.

We have, however, to congratulate our readers upon an account, very well authenticated, of an important and successful manœuvre of General Mina. The French generals endeavoured to compel him to fight, or to go into Barcelona. He has notwithstanding outgeneralled them, so far as to get into their rear; in accomplishing which object, he routed a body of 2000 rebel Spaniards, which formed part of the French army. He has it now in his power to act in almost every direction. He can cut off the supplies and prevent the communication of the different parts of the French army —or can march into France, or can threaten the rear of the invaders. There is a subsequent report, in which so much confidence cannot be placed, of an engagement between Mina and a part of the French army that had been sent after him, in which the French were beaten with a loss of 5000 men. We shall look to future arrivals with considerable confidence of a favourable result of this contest, as well as of that in which the Greeks are constantly gaining ground.

Our information is not very full—but it is probable that the Portuguese insurrection has been, or will be soon suppressed.

In some parts of the southern portion of our own continent a more settled state of publick affairs, than had existed for some time previously, appears to be taking place.

We hope that the Mexicans are likely to establish free institutions throughout the extensive region which they occupy. There appears to be among their leading and influential men, some who understand, more accurately by far than we had supposed, the nature of civil liberty and the means of preserving it. The new Emperor of Brazil has given to his people and to the world a kind of egotistick speech or *exposè*, of a very singular character. It would seem that the Brazilians are nearly free from the military and other influence of the mother country. In no part, however, of the former Spanish and Portuguese possessions on this continent are governments and institutions yet formed, that can be considered as permanent. In many parts, all is still confusion, conflict and carnage.

To the God of providence the inhabitants of the United States are under the deepest obligations of gratitude for the peace and privileges which they enjoy. In addition to innumerable other blessings, both of a temporal and spiritual kind, we have the prospect of an abundant harvest. In some places, partial injuries to the crops of wheat have been experienced from the ravages of a destructive insect. But far less loss, it appears, is likely to be sustained from this cause, than was anticipated a month ago. The promise of crops, on the whole, is of the most encouraging kind. Nor as yet are we visited or threatened with pestilential disease, or wasting sickness. "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."

To Correspondents.

ΠΕΙΘΩ and CLERICUS will appear. TRINITARIAN and C*****N are received. We remind our Correspondents that "delay is not denial." In a miscellany *variety* must be consulted, and this will often and unavoidably produce delay in the publication of certain articles.